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CRITICISM

THE PRESSROOM in a downtown Cleveland hotel was crowded. Sitting in the center of the group was Mrs. Eleanor Roosevelt.

For a time she was kept busy answering questions about the United Nations, the race problem in South Africa, the role of the United States in preserving world peace. Then there came a question that caused everyone to look up in surprise.

"WHAT WAS THE BEST PIECE of advice you ever received?" Mrs. Eleanor Roosevelt was asked. She looked away, as if she were considering all the advice she had received through the years. Then she replied:

"It happened when I was 18. I went to see Mrs. (William S.) Coles, Teddy Roosevelt's older sister, about something I wanted to do that might cause considerable criticism.

" 'My dear,' Mrs. Coles said, 'if you're sure that the thing you have to do is right and that you would not be afraid to tell those you love about it, then go ahead and do it and don't worry about the criticism.'

"I think you might say that bit of advice, from one I loved and respected, has been a guide rule of my life."

—WILLIAM DINWOODIE

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. Gail Gusky leads in prayer as children of the primary department of Zion Church, Canton, dedicate offerings for Liberia's Phoebe Hospital. Other picture on page 36.

THE CHURCH IN THE NEWS

Arab-Israeli argument

Rifle fire breaks the grim silence along the Arab-Israeli truce line in Palestine almost every night. This month—with sharp words substituted for bullets—some of the shooting had been transferred to the United States.

In America two groups of Christians take opposite sides on the Palestine situation.' The American Christian Palestine Committee is pro-Zionist. It fired a heavy blast at the archbishop of York, Dr. Cyril F. Garbett, in November when the archbishop said "the Jewish vote in New York" has paralyzed the United Nations in dealing with Palestine. The second American group is the American Friends of the Middle East, led by Dorothy Thompson. Its publications defend the Arabs against the Jews.

The American Christian Committee has frequently paid travel expenses of Protestant clergymen to go to Israel to see how hard the Jews are working to create a homeland. Recently the Friends of the Middle East countered by sending three skilled journalists on a fact-finding tour: John Cogley of *Commonweal* (Roman Catholic), Harold Fey of The *Christian Century* (Protestant), and Morris Lazaron of the *Jewish Newsletter*. Rabbi Lazaron had opposed the establishment of a Jewish homeland in Palestine.

Neither side satisfied

Reports made by the American editors have not satisfied either the Arab or Israeli partisans. Dr. Fey told *Century* readers that the 170,000 Arabs still living in Israel are Class B citizens, hampered by severe travel restrictions and heavily fined for obscure transgressions. According to Israeli propaganda, the situation of these Arabs has been constantly improving.

Mr. Cogley was "greeted coolly" by Arab officials, according to The New York *Times*, when he told a New York audience that Americans should seek to "get the Arabs to accept the fact of Israel." The *Times* said "the room buzzed with muttering' after Mr. Cogley said that Arabs and Jews must bury the past and "begin with the present situation as it actually exists."

Dr. Fey told a New York press conference that Israel must not be permitted "to expand further by force." If Israel volunteers to give up some land it took beyond the borders originally drawn by the United Nations it "may win recognition and eventually friendship" among Arab nations. He said 200,000 Arab refugees can be settled in the Jordan valley if large-scale irrigation to create farmland is accomplished. Rabbi Lazaron said "all the nations of the Middle East need each other to develop the entire area for the good of all."

America's race problem

There has been progress toward a solution of America's problem of white and black people living together, said the National Council of Churches in its "Race Relations Sunday" statement this month. But "it is within the churches themselves and in church-related institutions that significant advances need to be made.

"The demands of Christian conscience are so clear and unmistakable, the road so straight and unavoidable," said the NCC, "that the genuine satisfaction of partial progress in secular affairs is cancelled out by the continuing condemnation of ourselves for failing to live as

children of God, brothers one of another."

In 10 per cent of the so-called white churches of three denominations, said Dr. J. Oscar Lee of the NCC staff, there are now members of more than one racial group. "The number is growing constantly." A National Lutheran Council survey, reported this month, turned up information regarding only 41 congregations (among 10,000) in which Negroes are members. Seventeen are in the United Lutheran Church.

Nolde in Berlin

There might not be much that Dr. O. Frederick Nolde could do in persuading the Russians and the Western Allies to reach an agreement about Germany this month. But he was on hand at the Berlin conference "to give tangible evidence of the deep interest and concern felt by Christians of many lands."

Dr. Nolde, a United Lutheran clergyman, is director of the Commission of the Churches on International Affairs. To Vyacheslav Molotov as well as to Anthony Eden, Georges Bidault, and John Foster Dulles, Dr. Nolde wrote that church people do not have "excessive expectations" regarding the Berlin conference. He said the conference will be judged by world opinion according to "the open-mindedness which each participant manifests and the extent to which he seeks to serve the common interest of mankind in a spirit of sincerity and good will."

A warning to the Berlin conference came in late January from the Lutheran Church of Thuringia—deep in the Soviet Zone of Germany. "After two wars have brought infinite distress to millions of people," said the Thuringians, "it would be irresponsible if the statesmen of the world powers did not try everything possible to prevent a third—and probably much worse—catastrophe."

MOVING DAY FOR A CHURCH

Prefabricated church for Greek Ionian island, where earthquake struck last summer, was supplied through World Council of Churches. U.S. Episcopalians paid for it

Reds oppose German church rally

A big summertime week of church meetings, bringing together as many as 200,000, had become an important annual affair for Protestants in Germany. In 1953 Soviet Zone officials let 10,000 East Germans cross the zonal border to attend the *Kirchentag* in Hamburg. In 1954, Protestants decided, they would try to hold the meeting in the East Zone.

It would not be possible to permit the church rally in Leipzig in July, explained East German Premier Otto Grotewohl in late January, "because of the great strain imposed upon East German transportation by the unclear political situation." It isn't clear what he meant.

Protestants talked over the premier's objection at a meeting in Fulda, and decided to go ahead with their Leipzig plans. They "noted with regret" the objections raised by Mr. Grotewohl, and said they might agree to postpone the rally until later in the summer. But they were not abandoning their intention of meeting in the Soviet Zone.

"Look" looks at Lutherans

Telling Americans in simple language about basic beliefs of various religious groups had attracted more attention than anything else *Look* magazine ever did. *Look* started on June 17, 1952, with "What is a Jew?" This week the eleventh in the series, "What is a Lutheran?" (in the Feb. 23 issue) reaches the newsstands. It is written by the editor of THE LUTHERAN.

Look's formula is to ask a writer questions: "How did Lutheranism originate? . . . What distinguishes Lutherans from other Protestant groups?" . . . and 17 others. The author's replies are published without modification. When the series is completed (at least four are yet to come) it will be published as a book.

Question-asker for the *Look* series Leo Rosten. With a University of Chicago Ph.D. in his briefcase he turned into a Hollywood scriptwriter (wrote *War East on Beacon* which Louis de Rochemont produced) and authored a half dozen books. *Look* signed him as its special editorial adviser in 1949. The religion series he produced won the magazine a "distinguished public service" award from Sigma Delta Chi (journalist fraternity) and an award for "significant contribution to the spiritual life of America" from the Laymen's Movement for a Christian World.

LEO ROSTEN
A Ph.D. in Hollywood

Reprints of *Look's* religion articles have sold in record-breaking quantity. Seventh-day Adventists bought 6.5 million copies of the description of their beliefs (said to be the largest reprint in history). Copies of the article about Lutherans will be available through the United Lutheran Publication House after Feb. 23.

United Lutherans divide fund

There was $609,680.05 left in the United Lutheran Church treasury after 1953 expenses of ULC boards and agencies had been met. This fund had been reserved in the budget "for meeting urgent demands" which developed during the year.

A 15-member commission of pastors and laymen met in New York City Jan. 26 to determine how to spend the money. They were faced by requests for $850,000 and had to decide which were the most urgent. They decided on:

¶ $289,935.57 for Board of American Missions. The board is to use $74,000 in opening 37 new mission fields, $207,535.57 for church extension loans, and $8,400 for assisting seven established congregations which must be put on mission status.

¶ $173,155 for Board of Foreign Missions. Repairing flood damage in the India mission field gets $61,386, and $111,769 is for miscellaneous projects.

¶ $89,541.48 to Executive Board for committees and appropriations.

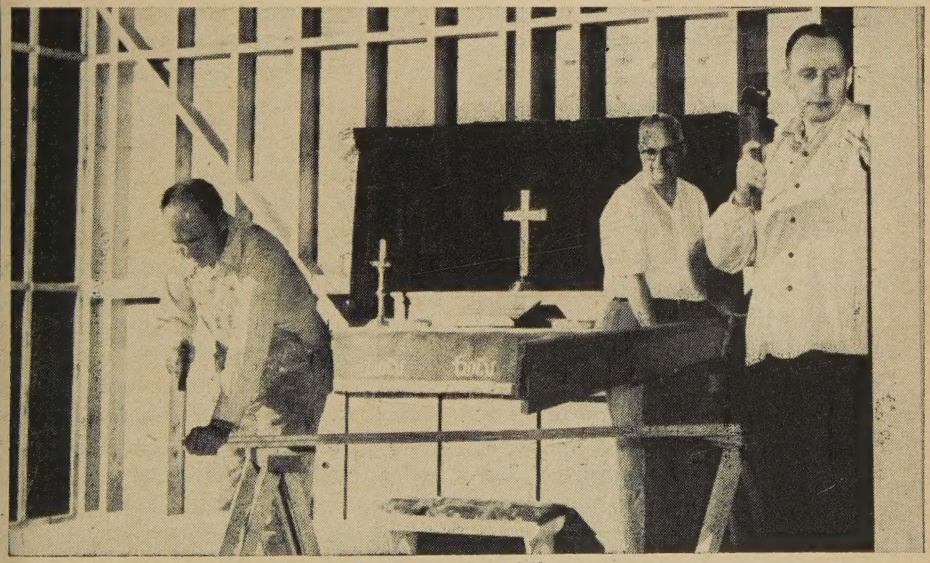
¶ $37,048 for Board of Social Missions in financing service to immigrants in Canada.

¶ $20,000 for Board of Education. Half of this is for scholarship aid to students from overseas who wish to study in the U.S. The rest is for emergency aid to colleges and seminaries.

Closing on Sunday

Grocery stores keeping open on Sunday had become a serious problem for churches in Indiana and elsewhere. Not only are housewives faced by the question of whether to do their shopping or go to church, but store employees are required to miss church services. Store owners who wish to close on Sunday are afraid stores that open will get their business.

In Indianapolis four chain stores and



PREACHERS AT WORK

When 55 Lutheran clergymen came to Portland, Oregon, to help with a week-long evangelism campaign, some helped build a church for a newly organized congregation

181 independent grocers agreed to try closing on Feb. 7. Grocers met with representatives of two AFL unions—the meat cutters and retail clerks—and with members of the Indianapolis Church Federation. Secretary of one union, H. C. Hagelskamp, warned that closing would have to be "solid" throughout the city, or some stores would profit at the expense of others.

Columbus, Ohio, launched a Protestant-Catholic united front against Sunday store opening in 1953. "Like the slow grasp of a giant octopus," said Columbus churchmen in a letter read in most congregations of the city, "commercialization and secularization of this day has seized our community in ever-tightening coils." The churchmen asserted that "stores and business places are engaged in extensive and flagrant advertising, brazenly designed to induce people of our city to make Sunday a principal shopping day."

Against Sunday closing

Protest against enforcement of Maryland's Sunday closing law came last month from eight Seventh-day Adventist ministers in Tacoma Park. Their denomination regards Saturday as the holy day.

"Under separation of church and state," said the Adventists, "laws which were enacted to enforce religious obligation through the civil magistrates should be considered obsolete."

Campaign for closing had been launched by Montgomery County merchants who hoped to stop chain stores from doing Sunday business. They warned that Sunday may soon become the major retail day of the week.

In Syracuse, N. Y., a Seventh-day Adventist was acquitted of a charge of doing business as a barber on Sunday. Michael D'Elia told the judge he keeps his sho closed each Saturday.

New store for United Lutherans

One place of business sure to be close each Sunday is the Lutheran Churc Supply Store, dedicated in the Stat Madison Building in the center of Ch cago's business district on Jan. 25. Th second-floor storeroom is stocked wit books, ecclesiastical goods, and othe church supplies. Dedication was co ducted by officers of the United Luthera Church Board of Publication: Presider Paul H. Rhoads, Vice President Russe D. Snyder, Secretary Luther W. Strickle Executive Secretary H. Torrey Walk (*see photo next page*).

Relocation of the Chicago store, fo merly outside the Loop area, is part o the ULPH expansion program which ha brought five stores into existence sinc World War II (in Austin, Texas . . Baltimore . . . Kitchener, Ontario . . Los Angeles . . . New York City) an has relocated three (Chicago . . . Colum bia, S. C. . . . Des Moines). Other store are in Philadelphia and Pittsburgh. Nex to be opened will be in Rio Piedra Puerto Rico.

Larsen case ended

Mrs. Dorothy Larsen, a Luthera mother, had gone to court because he children in Johnsburg, Illinois, wer obliged to attend a public school whic was conducted by nuns in the same man ner as a parochial school. It was listed a a parochial school in the official Catholi Directory. Roman Catholic textbook were used in class. Mrs. Larsen brough suit to halt state financial aid to th school.

Last June the nuns were withdraw as teachers, but Mrs. Larsen continue her suit "because a lot of people wan to see this question decided by the court."

NO SUNDAY BUSINESS
United Lutheran Publication Board officials dedicate store

Circuit Court Judge Bernard Decker dismissed Mrs. Larsen's suit at the end of January, saying that the conditions against which she protested had been remedied. He said he could not order a correction of a situation which does not exist.

Won't run for legislature

Robert E. Menke of Huntingburg, Ind., won't run for re-election to the state legislature, he announced in January, because voters in a strongly Roman Catholic county would be likely to vote against him. His uncle, Emil Menke, has brought suit to halt the employment of garbed nuns in public schools of Dubois county.

"A governmental-religious issue is now rife in Dubois county," he explained. He does not agree with his uncle that the nuns should be dismissed as teachers. They "have saved us tens of thousands of dollars," he said. There is also a saving because buildings owned by the Indianapolis Roman Catholic archdiocese are leased to the public school board. "Because of the minimum salary received by nuns and low building rentals, the cost per pupil is extremely low," said Mr. Menke. "Why should anyone try to change a system that teaches high standards of personal conduct while at the same time saves the taxpayers money?"

And so forth

Most popular hymns among Lutherans, according to a popularity poll in Luther Leagues of the Augustana Church, are: "Beautiful Saviour" and "A Mighty Fortress Is Our God." Others in the top 10 are "Holy, Holy, Holy," "My Jesus, I Love Thee," and "What a Friend We Have in Jesus."

Television equipment is used in First Baptist Church, Atlanta, to relay the church service from the church to a basement chapel in which the overflow attendance can participate. A closed channel telecast from the chancel is made to a 27-inch TV screen in the chapel.

LABOR AND THE CHURCH

SHOULD THE CHURCH step in when labor and management cannot agree and a strike or a lockout occurs? And on which side? This problem took actual and acute form during the long shutdown from which the gold mines of northern Ontario are just beginning to recover.

When the strikes were without sign of settlement after long negotiations, the Religion-Labor Foundation (an organization made up of union men and clergy, supported by unions and church groups) went into action. It appointed a commission of three ministers to make a fact-finding visit to the Timmins area where the famous Hollinger and other gold mines are located.

THE MINISTERS reported that "if the local mine managers, who know the situation, know the men, and are acquainted with the practical operations of the mines . . . were given the power to reach a settlement with the miners who do the work, a settlement satisfactory to both sides could be readily and speedily arrived at."

The report went on to state that the reason the strike was prolonged lay not in the local situation but in "absentee landlords in Toronto, Montreal, and even farther afield." Labor was regarded simply as a "commodity" by the mine owners, the ministers felt.

Dealing with the impact of the strike on the community, the commission said there was sympathy with the miners' demands, but on the other hand "there would seem to be a desire to have the strike ended on any basis so long as the men get back to work and have wages to spend."

The report did not at all please the Canadian director of the United Steelworkers of America, C. H. Millard. He said the church could be correctly described as sitting on the sidelines. The church should speak out, whether labor or management was at fault, he stated.

"I was always amazed to see where the church stands. I have been unable to find any group of local ministers, when a struggle takes place, who have identified themselves with that struggle," he complained.

Response to the criticism was prompt and pointed. Said the Toronto *Globe and Mail:* "Would Mr. Millard feel more kindly to the church if it took the side of the gold mine operators? We scarcely think so; for in the same speech he criticized a Roman Catholic priest who had called the strike 'immoral.' Evidently, he thinks the churches should come out on the side of the USW. But what, in this context, is the USW? . . . the miners themselves, who by now must be sick of the whole thing? That question may have much to do with the silence of the pastors at Timmins."

ONE OF THESE same pastors, an Anglican canon, recalled: "Three years ago, Mr. Millard had the audacity to suggest that the clergy should intercede with the mine managers for the check-off. At that time, I warned him that his ideas were vicious and undemocratic.

"Mr. Millard should have asked the advice of the church before he called the strikes in this area," the canon continued.

The union director was not without defenders, however. Said one of these: "I wish to witness to the integrity of a man who happens to be a sincere church member himself, a labor leader who spares no effort to further better understanding between religion and labor."

—NORMAN BERNER

THE FIRST MAJOR SHOWDOWN in the new session of Congress was between President Eisenhower and Senator Bricker over the latter's proposed amendment to the Constitution. Friends of both men tried to ward off the clash. But the disagreement was too basic for compromise.

The point at which the president held firm was the limitation which the amendment would place on the making of treaties. He would favor an amendment which stated plainly that no treaty or international agreement can override the U.S. Constitution. But he would not agree to letting a treaty's legality depend on approval by individual states. The result would be chaos in American foreign relations.

"Which clause"

UNDER THE U.S. Constitution any treaty signed by the president and ratified by the senate becomes the "supreme law of the land" on a par with laws passed by congress. If state laws are in conflict with the treaty, they are nullified by it. That is the only way agreements could be made with other nations on such matters as the control of narcotics, migration of birds, status of diplomats, collection of international debts.

The Bricker amendment seeks to change the present system through the insertion of what is known as the "which clause." The proposed wording reads: "A treaty shall become effective as internal law only through legislation *which would be valid in the absence of a treaty*."

In domestic affairs, the federal government can deal only with those matters which are delegated to it. In many areas, such as education and law enforcement, the states have final authority except where activities cross state lines. The founding fathers realized that foreign nations could not deal with each sovereign state. So they gave the federal government power to make treaties which would be binding on all the states. Ratification by the senate was considered a sufficient safeguard.

The Bricker amendment would scale down the power of the president in foreign affairs to the limitations of congress in domestic affairs. American diplomats would be placed in an impossible position, with doubts as to the validity of pending treaties always in the background.

Bricker losing face

SENATOR BRICKER has staked his political future on the success of his push for a constitutional amendment. Its first draft three years ago was cosponsored by 64 senators—two-thirds of the senate—some of whom did not realize its full implications.

As various flaws were discovered, the amendment was reworded several times. Some parts were left out, others changed, others added. The "which clause," for example, was not in the original draft. A number of the original sponsors, including Senator Wiley, chairman of the Foreign Relations Committee, are now critical of the basic idea.

As Bricker felt his support slipping, he became desperate. He warned Eisenhower that he should stay out of the argument, since the president plays no legislative role in the making of constitutional amendments. Church groups, which have pointed out the dangers of Bricker-type isolationism, will watch the outcome with concern. —ROBERT E. VAN DEUSEN

Van Gogh Was a Christian

By JOHN W. DOBERSTEIN

Struggling to live a Christ-like life, the artist found God's glory even in creations like a sunflower or a cabbage

VINCENT VAN GOGH is a name to conjure with in art today! He had a brief life of 37 years (1853-90), including 12 troubled years of brilliant painting, ending in madness and suicide. He was misunderstood and scorned in his lifetime. His tragic death put him even further outside the pale of Christians so likely to identify Christianity with respectability.

But Van Gogh was a Christian believer nevertheless. His paintings and his letters show this. It is wrong to think of him as a wild man, and we Christians must claim him as our own.

The church has lost its touch with art, and largely because its message has not been as big and loving as the Gospel itself. P. T. Forsyth, a great Christian theologian, said: "The principle of art is the incarnation of God's eternal beauty; the principle of religion is the incarnation of God's eternal human heart. Neither can do the other's work, yet their work is complementary, and I wish the divorce between them—art and religion—were more nearly healed. I wish the artists felt sure of the need, which art can never fill; and I wish the religious felt more of the need that art alone can fill."

VAN GOGH'S paintings are being shown in the United States in the centenary exhibition gathered in the Netherlands. Hundreds of thousands will see them and be moved by their power. What is it that gives to these pictures their profound power despite their obvious faults and despite the fact that not one of them can be considered "finished" in any masterly sense? What can explain the excitement they produce as we look at them?

Egon Friedell said in his *Cultural History of the Modern Age,* "His paintings . . . seem to us ghostly nightmares, devastating caricatures, painful misdrawings, diabolical experiments; sometimes one thinks, with a shudder, a tapping ghost would paint just so." But if that were true, how could we bear to have these pictures around? How is it they have been loved by thousands?

In the long run, man does not live by mere negations. The devastating, painful, and tortuous element alone could not have this effect if there was not something else, something deeply joyful and strengthening back of these pictures. And back of them is the man, Vincent van Gogh, who described his life as a journey "through darkness to light," a "journey into reality."

WHAT IS REALITY? It is our question today and it was Van Gogh's. This is doubtless what gives him his astonishing reality. Van Gogh gave the answer in his pictures and his letters to his brother Theo. And it is fundamentally a Christian answer. Kierkegaard formulated it, Rembrandt painted it, and so did Van Gogh. The answer is that the shortest road to God is surrender, but that it leads us into and through the whole world, and that this long but short road is the reality we must seek, because there is no other.

VAN GOGH was the son of a pastor and he was driven and possessed, not by pagan-tapping ghosts, but by his Christian conscience. He says in one of his letters:

"It is the need for nothing less than the infinite and miraculous, and a man does well if he is never satisfied and never feels at home with less as long as he has not reached it. It is the inner meaning that all great men have expressed in their works, all who have sought more and worked more and loved more than others, all who have launched out on the high sea of life."

Van Gogh suffered one shipwreck after another on that voyage. As an art dealer he failed because of his clumsy dealings with the experts. As a theological student he failed because of his inability to learn the ancient languages. As a lay evangelist, which he finally became, he clashed with the institutional church. His life to the time of his official break with the church was a constant struggle with an overweening religious zeal.

Unlike many other religious zealots, however, he actually lived in misery for two years in the coal region of Borinage with the poverty-stricken victims of that industry, not as an evangelist preaching judgment, but as a man who became one of the common folk, sharing their poverty. His identification of himself with the poor, "the potato eaters," was the result neither of intellectual superiority nor of mere fanaticism. This is evident in the fact that when he was dismissed by the inner mission authorities, who were concerned with the dignity and standing of the ministry, he continued the rest of his life to identify himself with the wretched and the poor.

HIS DISMISSAL from the service of the church and consequent break with his parents pitched him into a severe spiritual crisis. Hard words in his letters gave vent to his bitterness. What his father and the ministers of the church were preaching about "God, men, morals, and virtue," he said, was "stupid blather." He called theology a "swindle," and theologians "cold and abstract." Remarkably, however, his passion did not take the road of public attack upon the church. He thought of himself as "a kind of believer in his unbelief," and devoted himself more intensively than ever to people and their real life, but now as a painter.

Studying painting, he met and lived with a destitute woman of the streets. But this was no mere "art student romanticism." It was a continuation of his mission in life, which was there from the beginning and was not extinguished by his break with the church. Shortly before this he wrote, "I believe that nothing pitches us so surely into reality as does a real love. And one who is pitched into reality, is he going a bad way? I think not."

Against the background of his personal devotion to the poor and unfortunate, what he says in criticism of social and cultural conditions bears weight. "Because I see so much that is weak being crushed, I doubt the genuineness of much that is called progress and culture. I believe in culture all right, but only in that which is based on real love of humanity."

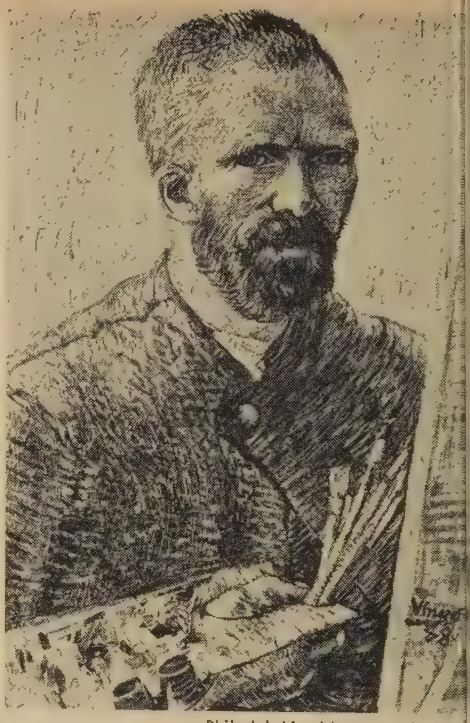
ONE MUST APPRECIATE Van Gogh's religious, social, and cultural insights to understand his early paintings of poor people in the Lowlands. He is striving to grasp the essence of people and things, and communicate what they say to him. The sower, the mower, the digger, the peasant, the miners, weavers, and potato eaters—these are his people. Their pov-

erty, their aching weariness, their dejection, but also their hardness and greed, these he paints, not to expose them, but to say what their life really is.

In February 1888 Vincent went to Paris to study with the Impressionists. Two years later he went to Arles in southern France, in many ways a surer painter but still unchanged as a man. There he worked as one possessed. Painting and colors fascinated and consumed him. Yet few of his pictures were sold during his lifetime. His brother Theo supported him through all these years, but he believed that his paintings would help people and not be lost. He also knew that he sensed things in the future that would really happen. He had a sense of mission.

In sunny France his last years were frenetic with sickness and furious labor. But his pictures—the cornfields, sunflowers, and cypresses—became more brilliant, glowing, and shining with light and color. The choice of bright subjects enhanced the brilliance of the pictures. But the real strength lies neither in the color nor the subjects. The power of these pictures (and this is missed in the catalogue of the exhibition and other literature on Van Gogh, too much preoccupied with techniques and psychoanalysis) lies rather in the power that is exhibited by a man who says of himself that he is only a caricature of what he should be, finally conquering himself and his weakness, and at the end of his life affirming the life that is greater than he, God's creation revealed in nature and in man. Not only the sunflowers and the blooming orchards, but the portraits of the postman and his family show an artist praising God.

IF HE HAD had the strength to go on, he wrote in one of his letters—betraying



Philadelphia Museum of Art

VINCENT VAN GOGH
One of his many self-portraits

the deepest intention of his life—he would have painted saintly men and women with the faces of his contemporaries, the people of today who nevertheless have a relationship to the very first Christians. In his last days in a mental hospital, he experimented with Delacroix's rendering of the Good Samaritan. But he was not ready for it yet, and from Arles he wrote to Theo, "If I stay here, I shall not try to paint a Christ in the Garden of Olives, but rather the olive harvest as it is seen today. And when I sense in this the true conditions of the human form, one can think of that other garden."

This does not mean that Van Gogh ascribed to his olives, sunflowers, and cypresses the meaning of a picture of

Christ, but it does express what we Protestants may often forget, that God also reveals himself to us in the world of His creation, even in the glory of a sunflower or a cabbage. Van Gogh himself, however, knew the Christ who is the ultimate revelation of God, and this final quotation from his letters shows where his heart was.

"The Bible is Christ, for the Old Testament tends toward this peak. Paul and the evangelists dwell on the other slope of this holy mountain. Christ, the only one among all philosophers, magi, and so forth, affirmed eternal life as the great dogma, the endlessness of time, the nothingness of death, the necessity and gravity of truth and surrender. He lived unswervingly as an artist, a greater artist than any other, scorning marble, clay, and palette, for He worked in living flesh.

"That is, this incredible artist, who is incomprehensible to that great instrument, our modern, nervous, distracted brain, created neither statues, nor pictures, nor books—He created real, living people, immortals. This is something very serious, because it is the truth. So this great artist did not write any books either. Unquestionably, Christian literature as a whole would have roused His anger, for how seldom do we find in it literary products that would find favor compared with the Gospel of Luke and the epistles of Paul, which are so simple in their severe and martial form. But even though this great artist, Christ, disdained to write books about His ideas, He certainly did not scorn the spoken word, especially the parable. What power there is in the Sower, the Harvest, the Fig-tree! And which of us would dare to say that He lied when He prophesied with contempt the fall of the Roman structure and declared: Though heaven and earth disappear, my words will not disappear."

Van Gogh was a Christian who knew the agony of struggling to be a Christian. If he failed, in his sickness and his suicide, the God and Father of Jesus Christ will have known how to deal with him in judgment and mercy.

Other Gods

The people of Israel had forsaken God for Ashtoreth, Chemosh and Milcom. We call that idolatry—and we still practice it.

A famous Chinese gentleman stood in the New York Stock Exchange not so long ago, after having visited our half-empty churches. He was so impressed with the furor and intensity of the Exchange that he cried, "Ah, this is their *real* religion! This is what they care about!" Well, is it?

Wouldn't you say that we are worshiping Mars, the god of war, as much as we worship Jesus Christ? Every able-bodied boy in the country may be forced to give two years of his life to the art of war; how many give two years to Jesus Christ?

Others worship Bacchus; they live to have a good time.

Others worship the god of the machine, or the god of the cash register, or the god of athletics, or . . . How many more can you supply?

—Frank S. Mead in *Tarbell's Teachers' Guide 1954* (Revell)

England Is Still Strong

By FREDERICK F. MUELLER

Both in faith and in leadership, the British are trying to maintain their world position despite recent setbacks

THERE ARE MANY REFERENCES in the Bible to nations which achieved power, and then became proud, turning away from God. The result of this naughty spirit in all the biblical examples has been national disintegration and destruction. It happened to the proud Moabites, the Egyptians, and even to Israel.

Today England is such a proud nation. She has been the dominant power in the world for more than 150 years. Her boast was that the sun never set upon the British Empire. Lord Lyttleton, who heads the colonial empire for England in the present government, said, "We have nothing of which to be ashamed in our colonial policy during the past 100 years."

ENGLAND IS ALSO PROUD of her royalty and especially of her present queen, although they do make it clear that the crown does not rule but merely reigns. That pride was exhibited by the Archbishop of Canterbury in whose home we had tea one afternoon.

The archbishop, who had charge of the coronation ceremony in Westminster Abbey, felt they had a most impressive and dignified service. Humorously he said, "If you Americans had conducted the ceremony, you would have commercialized it." However, some of us felt they had succeeded in commercializing it, too, inasmuch as we had to pay a half crown to get into Westminster Abbey!

Tradition is also dominant in England as is exemplified by the wigs and knee breeches worn by the speaker of the House of Commons and by the clerks.

NOW ENGLAND has been humbled. She has fallen from the pinnacle of power to that of a second-rate nation. She is also striving for economic salvation. Through strict rationing of food during the years following the war she is attempting to have enough dollars with which to buy the most modern equipment for her factories. This is necessary to enable her to produce economically and thus make it possible to compete for world markets. Unless she can keep up her world trade, she cannot hope to survive as a nation. Her statesmen acknowledged frankly that they are no longer dominant in military or economic power, but believe they can make a major contribution to the peace of the world because of their long tradition and experience in the field of diplomacy.

Certain factors indicate the stalwart character that still exists in the British Isles. For example, it was revealed by Dr. Donald Soper, pastor of Kingsway Hall (Methodist), that the church has been a driving force for social legislation. The first day nursery in England was started in a church sixty years ago. Hostels for unmarried mothers were be-

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Dr. Mueller, pastor of First Lutheran Church, Springfield, Ohio, spent last summer in Europe with the Sherwood Eddy Seminar. His analysis of conditions in various European countries will appear in several issues of THE LUTHERAN.

ENGLAND'S GLOUCESTER CATHEDRAL
Old churches are trying new techniques

gun in the church. He indicated that the welfare state has come about not because of a political utilitarianism, but as a religious expression of the people.

THE MEMBERS of the seminar had personal experiences with people which revealed a basic honesty and courtesy in the rank and file. To illustrate, a lady in our group had lost her purse in a dime store in London. She didn't know where she had left it, but the next day when another member of the seminar was in the same store, the purse was returned by the clerk. Similar experiences of honesty were discovered by others.

The church, too, is trying new techniques to impart its message. Dr. Soper goes into Hyde Park each week, gets up on a platform, talks politics to those who come by and closes by presenting the message of Christ. "Many who come to scoff," he said, "attend my church at night to pray."

A QUESTION often asked was, "What do the British think of the United States?" The Hon. Selwyn Lloyd, minister of state, spoke to us on British foreign policy, saying that it was his conviction that "most people in Britain are glad your (U.S.) boys are here."

Another leader, a pacifist, wished we would take our boys and our bombers home and felt that then Britain would not appear provocative to the rest of the world. James Mallon, who heads the work in Toynbee Hall, a social settlement house, indicated the attitude of British people toward Americans and America was most wholesome and that they felt a real friendship for us. The members of our seminar party received the same impression as they came into contact with the man on the street. The people were always extremely courteous.

Dr. Mallon added humorously, "The big problem is with your soldiers. Their two faults are that they have too much

money and they are too amorous. Many Britishers don't like that, but the English girls do."

WHAT OF THE FUTURE? Unless there is an increased interest in the church, the future is not too bright. England is officially a religious nation. The coronation service is set in the framework of the communion service of the Church of England. Baptisms, weddings and funerals are conducted by the church. But as one church leader said, "England is a pagan country and the United States is not much better. We have confused Christianity with the British Empire, just as you confuse Christianity with the American way of life." Only one in ten people goes to church.

The character which we found there apparently is inherited from the loyalty to God of previous generations, but no nation or people can continue to live upon an inheritance. The gateway to the Kingdom of God is through repentance and conversion. Unless more of the people of this generation bow down at the feet of Jesus, the next generation may find itself lacking that vital Christian faith necessary for producing a people of stalwart character.

There's Living Water in Seisen

By HOWARD A. ALSDORF

Old Mr. Tashiro was converted to Christianity in the U.S. and returned to his native village to spread the good news

ABOUT TEN MILES north of the Japanese city of Kumamoto is a small village called Seisen—pronounced Say-sen, and meaning "Clear Springs of Water." Up to the turn of the century, this particularly scenic spot was a well-known overnight stop for river boats that plied between the sea and the hinterland.

With the advent of railway lines, the river lost its importance as an artery of commerce, and Seisen lapsed into obscurity. The old inns which had accommodated many a weary traveler were converted into large barns and farmhouses. The docks were washed away in the annual floods. Only the gnarled trees, the roadside shrines, and a shaky wooden bridge remained as they had been.

Here and there throughout the community there are the clear springs of water (really artesian wells) from which the village takes its name. Some of the springs are quite warm, and the housewives cluster around them to do their laundry and wash their rice. In a farming village where hot-water heaters are unknown and no one has city water to pipe into his house, the ever-running springs are literally a godsend.

TO THIS COMMUNITY Dr. Tsunoda returned, when he was repatriated from Manchuria at the close of the war. He had been a doctor on the continent, and he soon found plenty of calls for his services in his old home community. His

The Rev. Mr. Alsdorf is a member of the Ohio Synod serving as a missionary in Japan.

eldest daughter, June-ko San, attended the Lutheran girls' school in Kumamoto, and was graduated two years ago.

We've been holding evangelistic meetings in Seisen for three years now. On our first trip, June-ko San met us at the corner where we turned off the main road to take the short-cut to Seisen. She guided us through the country road which winter rains had turned into a sea of mud. Since there was no place to turn around I was obliged to plow through the mire until we at last arrived in Seisen. Dr. Tsunoda that day offered us the use of his home for the meetings, which were set for every second Saturday.

FROM THE VERY START, thirty or more neighbors crowded into his twelve-foot-square straw-matted living room. So well-loved is the doctor that everyone feels free to come into his home—student, farmer, teacher, or housewife. There is usually great reluctance on the part of the average Japanese when it comes to entering the home of any but his closest friends.

For almost a year we conducted our church school on the river bank. That was an idyllic spot in good weather, but the chill winds from Siberia made it a bit less inviting for winter meetings. At first, we moved into the elementary school (not that the school was much warmer—there are no heating facilities—but the walls offered some protection from winter winds). Then there was some objection to our using public school facilities for religious meetings. So for about a year we accepted Dr. Tsunoda's offer of his office and waiting room for our church school. However, the attendance of the children has recently increased to the point where we have had to resort temporarily to the school auditorium once more.

Pastor Makise, the president of our Japan Lutheran Church, accompanies me on our regular trips and he sees great possibilities in Seisen. Just last week, one of our members there told us that there are at least five more inquirers who wish to be baptized by Christmas.

THE CHURCH has been planted at Seisen, and much of the credit goes to Tashiro San. Mr. Tashiro, now 81, had gone to the United States almost fifty years ago. He had made a good living as a farmer in California, but he longed for one last glimpse of his "native place." He came back to Japan in 1952, and stayed until July 1953. Tashiro San is a credit to his homeland of Japan, as well

Pastor Makise and Missionary Alsdorf with young people who conducted a church school at Seisen. First a living room, then a river bank, then a doctor's office and now a school building provided the quarters, but they hope soon to have a chapel

PREPARING FOR CHRISTMAS PAGEANT
Seisen youngster gets into costume

as to his adopted land of America. He had found not only a good living in America—he had also found eternal life in Christ. He rejoiced to find that there were Christian meetings in his old native village.

Before long, he suggested that they hold meetings every week instead of every other week, with the members themselves leading when Pastor Makise and I could not come. During his months here, Tashiro San inspired his old friends and relatives—as well as us—by his infectious love for Christ. Shortly before he left to return to the U.S., he told us that he wished to give a plot of land for a chapel in Seisen. After long and involved negotiations (it is not easy to buy land in land-hungry Japan), Dr. Tsunoda finally succeeded in obtaining a fine lot overlooking the river.

THE PEOPLE *of* Seisen are enthused at the prospect of having an Epiphany Appeal chapel in their village—a chapel which will provide for the first time adequate facilities for church school, adult evangelistic meetings, and regular worship services. And, during the week, this Christian center will be used as a day nursery for children of those parents who must work in the fields from sun-up to sun-down. Also, from time to time, we anticipate that young people from our schools and churches in Kumamoto will use this site for retreats and summer camps. There, high above the sparkling waters of the river, the next generation of Christians may find inspiration to live for Christ in this needy land.

The villagers tell us that, although there are springs close by, there are no signs of water on our chapel site. But somehow we have the feeling that there, too, we shall find in Seisen a spring of purest water—welling up to eternal life.

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CIRCULATING THROUGH the organizations working for world peace at Geneva, Switzerland, was a story about a Jewish orderly in a Hungarian war hospital during the great conflict. Looking out on the newly made graves, the orderly remarked: "Hungarians, Germans, Russians, Serbians, Frenchmen, Poles—all brothers! But first they must be dead."
—G. B. F. HALLOCK in *New Sermon Illustrations* (Revell)

Country Churches Aren't News

By BETTY LAWRENCE

Big city congregations may operate on a much larger scale, but there's real devotion and fellowship in our rural parish

I'M WHAT IS KNOWN as a "city woman." I just love the big stores. Tough city cops fascinate me. I thrill to the tall buildings, the museums, the art galleries, but most of all my spirits soar when I see and enter the beautiful churches. I love them, but my heart goes out and my hat goes off to the small town church, the country parish, whose entire congregational number is often less than the average city Bible class.

City people are prone to take all their wonder for granted. I did. I remember with longing the organ music back in my city church, and why not? We had a paid organist who after 20 years was still taking a weekly organ lesson. At the time I thought nothing of it—in fact, I simply did not think.

NOW I AM PART of a small country church. If the roof leaks, I know it. If the "organist" (a purely complimentary title) gets sick and cannot play the service, I help scurry all over the countryside hunting someone who can play a piano. I teach in the Sunday school and I sing in the choir. What is most important, not only I, but every able-bodied member is a vital part of every facet of the church. If one family, yes, even one person misses one Sunday, he is truly "missed"!

When my family of four confirmed adults joined this church, we skyrocketed the enrollment to 31 members! Those figures seemed a small miracle to me.

I went to choir practice last evening and, city-fashion, got there 15 minutes late. One gray-haired member was outside shoveling snow. I went in and a 14-year-old soprano was pushing a carpet sweeper. One boy was changing numbers on the hymn board and several others—of all assorted ages—were putting away the Christmas tree trimmings from the tree they had just taken down. No one told them to. Everyone knew the tree would have to be down by next Sunday so—down it came. "Back home" the committee would have been appointed early in December or the tree would probably stand till July! My own 15-year-old was practicing on the reed organ, because our faithful "Miss Bessie" is hospitalized.

Small churches don't ever make the front page, maybe because country folks have an overdose of "humility"! —B. L.

I knew a "church" was there, for I had moved into what used to be the parsonage. I knew there was a minister, shared with another charge five miles "down the road" (that's country talk!); I knew there was a Sunday school because all 12 members gave us a rising welcome on our first Sunday there.

I knew they were all there, but I thought, "Poor things, they're going to fold up soon. They just cannot last. So few people simply cannot operate a church. After all!"

Obviously I was a city woman who had never come against the backbone of a few people, banded together, maintaining their place of worship.

BACK HOME our fairly large congregation had never yet met its Lutheran World Action quota. The pastor pleaded. The deacons went out and visited every family, but the quota remained unmet. This little congregation sent in its required amount! Back home the Ladies' Aid sold aprons, jiffy cleaners and Christmas cards—they were trying to raise $3,000 for some new carpeting. The sum of $25 staggered my new church home, so, sensibly, nothing was attempted that couldn't be paid for immediately. Anyway, this group did not believe in a church all wrapped up in the money-making business. "Freely ye have received, freely give," they said. Now that the 31 membership has grown to 73, we still don't try to raise huge amounts of money. The LWA is met, and the church books are in the clear each year, with even a small balance.

I still dream of the inspiring organ music, the incredibly beautiful sight of sunlight streaming through "real" stained glass windows. I go back as often as I can. At Sunday school in the city I can't help but look at the attendance board. Often less than half the enrollment is present. I smugly tell my city relatives "our little Sunday school has grown to 62 now. Last Sunday we had 55 present." That average, a common one in rural communities, proves that even though the enrollment is small, it is alive and working hard.

I READ ACCOUNTS of $100,000 groundbreakings with interest. A magnificent structure built to the glory of God will stand there. I'm awfully glad for those folks, but I don't envy them. Rather, I wish for them about 15 or 20 new members, just moved in from some rural spot. Then the new church won't have trouble meeting its apportionment. The newcomers will fill in with the choir, the Sunday school, the guild. They'll shovel snow from the sidewalks or put on the Children's Day program.

Churchgoing in a small, country-wise church is a real brotherhood affair. Everybody helps everyone else—there are no specialists! What matters most is that when they sit down in their favorite pew on their favorite side of the church, they pick up the same hymnal being used in the city cathedral. When they sing "Holy, Holy, Holy" they know it rises to join all the other voices singing to the one same God. It's a comforting thought, and really nothing else is important but that.

So I skip back to the city as often as possible and rubberneck to my heart's content. I go to church and my whole being thrills; all that beauty in honor of a good Creator. But when I get back to our little church (it's hard to keep the front door closed; it just wants to swing wide open all the time) my heart melts all over again because here, too, that good Creator is worshiped—with the widow's mite!

CHURCH MEMBERS who are walking advertisements are worth acres of newspaper space.

—GEORGE E. SWEAZEY in *Effective Evangelism* (Harper)

Finding Homes in New Homelands

By PAUL C. EMPIE

New U.S. Refugee Relief Act may provide homes for some of the 10 million people still stranded

HOMELESSNESS is one of the great problems of our time. It has overtaken millions upon millions of people. While eventual establishment of refugees in the countries where they now live probably must constitute the solution for most homeless ones, this cannot be the only answer.

Immigration to lands of opportunity must draw off some refugees so that other countries can survive the staggering economic, social and political problems created by the influx of millions. Immigration must continue to be a safety valve which gives outlet and opportunity for some of the dispossessed and at the same time provides a little more breathing space (and work and housing opportunity) for the majority who must stay behind.

Five years ago statistical reports from overseas showed there were 10 million refugees in Western Europe. Today, after five years of "open doors" in many lands, there are 10 million in West Germany alone. And the number is increasing every day.

IT IS A SIGNIFICANT development in the history of the social strength of our time, that the great religious groups of the Western World have seen and faced the problem of the European refugee. From Protestants, Orthodox, Roman Catholics and Jews alike, understanding help has gone to the refugees wherever they are, Particularly outstanding is the fact that the religious groups have been during the last seven years the great motivating force in the resettling of families in new homelands around the world. As in past centuries the church in the hour of need gave leadership in preservation of the arts, in education, and in care of the infirm and helpless, so today in the era of homelessness, the church is giving leadership in the search for and establishment of new homes in new homelands.

The steady movement of populations during the past year has seen ethnic German refugees working in the beet fields of Canada, Italian immigrants seeking their livelihood on the coffee plantations of Brazil, refugees from many European nations sailing for Australia, and a modest but steady flow to the United States of refugees who have American friends or relatives to sponsor them. While the movement of European immigration has been primarily to Canada, Australia, Brazil and the United States, many other countries of the world have played their parts as host countries. Venezuela, Chile, Argentina, South Africa and Israel have all received considerable numbers of refugees.

In another part of the world the problem of Asian refugees, who greatly outnumber the European refugees, is more complex and less susceptible to solution in this time of upheaval in the East. The problem must be met somehow when Asia can turn its attention to the mil-

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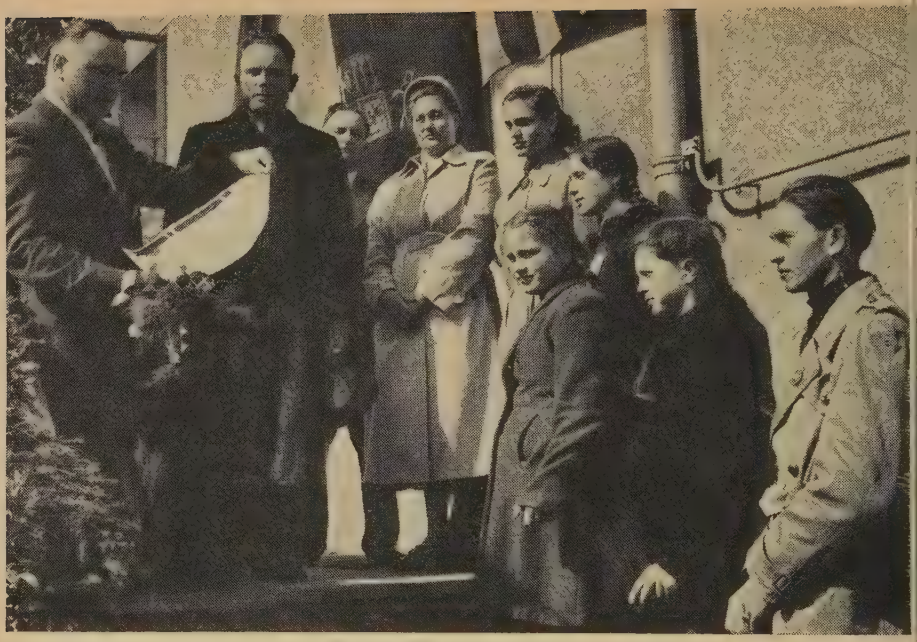
Dr. Empie is executive director of the National Lutheran Council and chairman of the LWF Commission on World Service.



CANADA'S 30,000TH REFUGEE GETS GREETING
Holz family arrived last summer, marked LWF milestone

lions of people displaced from Manchuria, India, Pakistan, Korea, China, Indo-China and other troubled lands. These people too must put down roots—sometime, somewhere.

Asian problems of homelessness may not become the primary concern of American religious groups, but to their Protestant brethren the refugees of Europe must look for hope and opportunity.

AND WHO ARE the Protestant refugees today?

They are the people pouring into Berlin from East Germany; the minority groups of ethnic Germans forced out from Roumania, Albania, Yugoslavia, Poland, Hungary, Czechoslovakia and the Baltic nations; the remaining Baltic refugees themselves whose countries are now being systematically repopulated with Russians and Mongolians and the Greeks made homeless by war and its aftermath and the earthquakes of last summer.

The majority of the homeless Protestants are Lutherans. The second largest group is the Orthodox, while most denominations known in America are represented among the rest. It is safe to say there are 6,000,000 Protestant and Orthodox refugees in Europe today. It is a conservative estimate that 1,000,000 of these should be resettled in other lands.

It is not only the United States which has opened its door to refugees. During 1948-52 the United States admitted 340,000 refugees to permanent residence in this country; but at the same time people were moving by the thousands into Canada, Australia, New Zealand, and Latin America. Such war-stricken countries as France and England were also continuing to receive those seeking homes outside Germany, Austria, and Italy.

The United States has helped in feeding and clothing the world's refugees and in providing homes for 340,000 of them —but so have other nations—and the greatest impetus of all has been of self-help. A high percentage of refugees are courageous and able people who have helped themselves.

In July 1953 the United States Congress passed the Refugee Relief Act which will make possible the immigration of 209,000 more European refugees within the next three years, in addition to regularizing the status of 5,000 "visitors" already here. At least half of the groups named in the act are Protestant.

The act is so written that refugees cannot come of their own free will. They must have the help of a promised job and housing and a guarantee they will not become public charges.

REQUIREMENTS for sponsorship under the Refugee Relief Act are not simple, nor easy. They are "tough." There were isolationists in Congress who, failing to defeat the bill, wrote into it requirements which could defeat it unless people of good will rally to the cause of the refugees with a Christian determination that will overcome all obstacles.

We believe the churches of America will respond to this call. We believe that sponsors will send offers of employment and housing and—backed by congregations, brotherhoods, ladies' aids and other organizations—will guarantee that refugee immigrants entering the United States will not become public charges.

Perhaps in our generation—or the next —the problem of mass homelessness can be met. If so, men and women can again look up and build for themselves lives which embrace some of their highest needs. But it remains for our churches to say whether 100,000 Protestant and Orthodox refugees may find not only asylum, but homes and new life in America within the next three years.

MAKE HAPPINESS YOUR HOBBY

By JANICE A. McDONALD

Children find happiness in exploring their big, wonderful world—but it's a tremendously big world for adults too!

"THAT'S WHAT I WANT!" I heard the little boy whisper happily. He was standing with his face pressed close to the toy store window, hands clutching the pane.

He had been standing there a long time, lost in a wonderful world of dreams about those toys. He moved away presently, ready now for some kind of action, perhaps mischief. I heard his happy yell when he saw another child: "Billy! Wait for me. Let's—!"

The thing that made the biggest impression on me was his supreme happiness while he was at the toy store window, just looking in. No fairy godmother had offered him everything there, and his own pockets were probably empty, with maybe a few pennies or a

nickel—"big money" to him. But to him, money wasn't important.

It takes little to make a child happy, but that is part of the wonder and joy of little children. Simplicity is the keynote of their happiness: they want so little and are pleased so easily.

Not that a child can't be very unhappy. There are frustrations and disappointments in the lives of even very small children. Children are "Big Me" to themselves: very important, but *they* must always wait to say something, if the big people are talking. They cannot play without interruption, either. They must eat, and not play, talk or dawdle. But most of all the child gets into mischief, sometimes without knowing that he did something wrong, and then he is in trouble and unhappy about it.

But the child's unhappiness is transitory. He is soon gloriously happy again for life is calling him. Life, which he loves: investigating, exploring, discovering new or old joys in the house or apartment or in the big and wonderful out-of-doors.

Thus it is with the child. And what about the adult?

HAPPINESS IS AN ATTITUDE toward life: expecting distressing things, disappointments, sorrow, frustrations, but not overstressing them—realizing that "this, too, shall pass." At the same time it means being aware of the many wonderful, beautiful, joyous, tender things in life and, perhaps, overstressing them at times. "Happy as kings" doesn't always fit. Kings have no more happiness than the commoner, if as much.

The other day I stood for a few minutes at a newsstand. Before me were many magazines. I read the titles of a few and thought, "what wonderful avenues for learning there are here!" And hobbies and interests! Science magazines, photography magazines, travel magazines, world news magazines, picture magazines, story magazines, magazines teaching crocheting and knitting, magazines on interior decorating.

Do you ever go through a department store with the feeling that here is a large building housing opportunities for new interests? There is the book department, the crafts department, the art department, the department filled with bolts of cloth and fashion magazines dear to the hearts of those interested in sewing and dressmaking—the tiny rooms showing the newest in interior decoration, the toy department dear to the heart of youngsters and the young in heart! Here is a world in one big building: something for everyone.

HAVE YOU EVER BEEN in a public library long enough to study a few of the titles of books other than the one you were looking for? You can get a very humble feeling of "How much there is to know, how little I know!" How impossible it would be to know everything! What would *you* like to learn? What would you like to be able to talk about? Astronomy? Architecture? Philosophy?

Designing? Animal husbandry? Religion? It's all there.

Perhaps you love the great open spaces. You can't "breathe" in the crowded confines of the city, you say. You must be out-of-doors. How outdoors-minded are you? There is so much delight to be found in the wonders of nature, the change of the seasons, the trees and the foliage, the constant change in the sea, the turbulence of any waterfall. Some people have found satisfaction in projecting their thoughts into the great world of space by studying the stars and planets. Their souls are both humbled and renewed when they realize the magnitude of this universe. Others take a microscope to study a blade of grass, finding great wonders in its tiniest cells.

PERHAPS YOU'RE A GARDENER, or were once a gardener, but now you live in a tiny apartment and long to dig deep into the earth. You find this frustrating, but don't know what to do about it. Perhaps you could still have a window box or maybe there is a portion of ground outside the apartment where you could plant something of your own. If not, you might find a good deal of satisfaction in learning floral arrangement right in your apartment with cut flowers and ferns and leaves.

Maybe you're a student at heart. You liked French years ago, when you were in school. Now you pat yourself on the back that you can still say: "How are you?" or "Pass me the butter." With a little urging you might take up French again and amaze yourself with both the progress you could make, and the pleasure of the challenge that studying again would give you.

How often you hear people say: "I wish I'd kept up *my* music." Then they throw up their hands and have that resigned look: "But I wouldn't practice, so—!"

But *it's still* possible for them to play an instrument. The piano, organ, violin and other instruments can be played for your own fun. The object is to be happy and to have a wonderful time. No one need listen but yourself, as long as you enjoy what you are doing.

COMES A RAINY DAY, and you will hear people at work say: "Would I like to be home curled up with a good book!" Here is quiet happiness. For there are worlds in the pages of a book to broaden, to open windows in your life.

These are only a few of the many avenues that can lead to a fuller and more enjoyable life. Happiness for a grown-up may not be found in a toy store window, but in this world of so many wonderful opportunities it can be found along some of those long-unexplored paths where new joys can be found at any time.

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CONSERVATIVE MINDS, like cold motors, often have to turn an idea over for a while before the spark catches.

—GEORGE E. SWEAZEY in *Effective Evangelism* (Harper)

FIVE MAKE A FAMILY

SAME THING

I WAS STILL ARGUING with Dan as I ran the material through the sewing machine. The fact that he'd left the house more than an hour before made me all the more vehement.

"Of course," I muttered half aloud, "I realize you want them to grow up honest, not little hypocrites. But is it being hypocritical to be decently polite to an older person who comes when the teacher is sick and tries to teach you something about the Bible?"

While I paused to consult the pattern, I kept right on marshalling my defenses. "Don't keep comparing Sunday school with scouting. Suppose the youngsters do behave when they are working at something they've decided to work on? And don't keep saying that Frank's putting his pencil on his upper lip for a mustache was no crime till she made it one by getting angry. Maybe you would have imitated him, too, and said, 'Now, let's get to work,' but can you picture Mrs. Danzig doing such a thing? She's a lady."

PINNING THE SHOULDER SEAMS together took a bit of concentration, but the minute I started the machine to whirring again, my mind was off once more. "Just how do you think I felt, having Eloise, *of all people,* know that Karen was rude and disobedient in Sunday school, *of all places?* Of ALL places? Say what you please, I still think Sandra Norman has a lot to answer for. I've always thought she was a good teacher. Certainly the children love her and they've learned more this year than any year so far. But I think there's a limit to this self-expression business and I propose to tell her so."

I sighed, working the gusset under the arm into place. That was the point in the discussion where Dan had gone off and left me sputtering. I couldn't possibly give Sandra a lecture without getting much, much angrier than I was at this point, and he knew it.

Most of my anger came from the fact that he wouldn't agree with me that the children had done anything very bad, either in copying Frank's comical gesture or in insisting that if the superintendent was going to make Frank turn his back, they should all turn their backs.

"Children are people," Dan kept saying. "If you want courtesy from people, you must be courteous. If you're going to be a tyrant, look out for rebellion. That's the way human nature works—unless the people are so browbeaten they are not normal human beings. You watch and see, Sandra will straighten things out as soon as she gets back."

No wonder the under-arm seams wouldn't go right. I'd sewed one shoulder seam the wrong way. Sewing really isn't a good job for a person in my frame of mind. Maybe I should clean the living-room—or, better still, go out and do the marketing.

THE MARKETING LIST was on the bulletin board in the kitchen beside the family calendar. What a busy crowd we are! Takes a good-sized page to keep us all straight.

Since I have the car this week, I might

as well make the calls I promised to make for the Women of the Church. They want a good attendance at the Lenten mission study class this year.

Outdoors the air was cold and crisp. When I stepped on patches of snow, they crackled under my feet. What a relief to have a car that will start in winter weather! Hardly seems possible. Life is really pretty nice. I'm lucky to have nothing more to worry me than a daughter who's getting a bit too big for her boots.

The cold certainly hadn't kept anyone indoors. You'd wonder where all the people come from on Main Street. Everytime I drive down to the business district there seems to be a bigger crowd than the time before. And parking is practically impossible.

When I finally found a parking place around on Second Street, I found myself in front of the Normans' house. I laughed inwardly at the thought that perhaps I'd do just what I'd threatened—give Sandra a good piece of my mind. But not till the return trip. Sandra wouldn't be home from school yet. That could be my excuse for the present.

"Connie! Connie!" I looked toward the house and there was Mrs. Norman on the porch, beckoning. "Can you come in a minute and see Sandra?"

"My goodness!" I hurried toward her. "Isn't Sandra in school?"

"Not till tomorrow. The doctor sat on her this time and said she mustn't start back too soon. But I don't think you'll catch her cold at this stage. Or are you afraid?"

"Not a bit." That wasn't strictly true, but not false enough to make me feel guilty.

SANDRA WAS IN the living-room and except for shadows under her eyes seemed quite herself. "I wanted to talk to you about that silly business on Sunday," she said in her direct way. "Those youngsters are wonderful and it just makes me ill all over again to think of their being labeled naughty because I got sick and forgot how important it was to choose my own substitute."

"Wonderful? When they were rude to poor Mrs. Danzig?"

"Mrs. Danzig knows her Bible, but she does not know children. What's more, she doesn't want to know them. Mother, you've heard her say she'd like to bring back the good old days when children were seen and not heard."

"That's true," Mrs. Norman nodded. "She ruled her own children with a rod of iron. Oh, I don't mean she beat them. But when she spoke, they jumped."

"I know what you mean" I was forced to admit. "Children react negatively to that kind of iron-rod discipline when they have so much more freedom at home or at school."

"That doesn't excuse the children entirely," Sandra went on. "Next week, I hope they can talk the thing over and see where they were wrong. If they know as much about Jesus' way of living as I think they do, they will decide themselves that they want to apologize."

I RUBBED MY FOREHEAD in bewilderment. "They are wonderful children, but you want them to apologize."

"Not 'I want them to apologize' but when they think things through without being all mixed up with guilt and fear and anger, they will want to do it themselves. What I'd like would be to have the parents forget the matter for the present. Get the children off the defensive and things will work out very well."

"Sandra, I fear you're an optimist!"

"I like children. Maybe it's the same thing."

Personal Problem Clinic

Marry?

QUESTION: I have been unable to attract a Protestant girl, and I am now past thirty. In my younger days our Lutheran congregation was not large and the young people's group was small—and evenly paired off. I was very shy and studious, so I didn't mind. Even now I cannot think of God's holy church as a lonely hearts' club.

For about a year I have been dating a lady of a Protestant denomination. I have hesitated to get serious about marriage because she is not a Lutheran. She admits that she is several years older than I. This is supposed to work against large families. I see no reason why the Catholics should have a monopoly on good-sized families.

I do not have that "she-is-the-only-girl-for-me" feeling which is supposed to indicate love. Her main attraction for me seems to be that she is the only Protestant girl who ever showed so much interest in me.

REPLY: Even though you did not experience romance in your earlier years, it is not too late. Such a situation would be more difficult for a girl. You are still young, and can probably make a wise choice of a partner. But you'll need more initiative.

We Protestants are agreed on the Apostles' Creed. That is a good start toward an agreement—perhaps toward winning a lady to Lutheranism. Many a Lutheran pastor has married a girl from some other denomination, and who will say that she is not now a good Lutheran? You need to have a confidential talk with her about choice of church if you are interested in marrying her. Point out the common ground of your church and hers, and help her to see the attractiveness of your faith as well as the desirability of a united family. Such a decision ought to be made by the time you become engaged—if you do become engaged. I infer from your statements that you are unwilling to leave the Lutheran Church.

You may rest easy on the matter of age. She is not too old for you. Various studies have shown that an older wife is desirable—that in many cases such marriages have worked out better than where the ages are reversed. Of course, the older she is the smaller the family is likely to be.

The most important matters for your consideration pertain to your two personalities. Do your dispositions harmonize? Can you agree on most questions? Are you interested in many of the same things or the same types of things? Can you agree on the handling of money? Are you in harmony on your social life, place of residence, readiness to be thoroughly confidential, willingness to share burdens and troubles, and agreeableness to compromise and to change? Talk over these and other matters and find out to what extent you agree. Can you be appreciative and generous about matters on which you do not agree?

Heredity

QUESTION: Can the hereditary qualities of a future child be influenced by any means?

REPLY: For most desirable changes we must, for the time being, depend on environment and guidance. But it has been proved that genes (carriers of hereditary qualities) may be influenced by X-rays, cosmic rays, chemicals, and gases. It is believed that atomic radiation has similar effects. In most cases, however, such mutations are detrimental and lead to defects and abnormalities. Only very occasionally are such changes beneficial. We can most effectively and helpfully influence the hereditary traits of future children by careful, intelligent selection of marriage partners.

—EARL S. RUDISILL

(Questions for Dr. Rudisill should be addressed to him at 1228 Spruce St., Phila. 7, Pa.)

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read GENESIS 37:3, 4, 23, 24, 31-34

WE SHALL MISS Joseph's "coat of many colors." It gave a bit of attractiveness to an incident that is otherwise rather sordid; but now in the Revised Standard Version it is only a "robe with long sleeves."

The change in translation was not altogether necessary. The Hebrew writing of the phrase could mean one thing or the other. Yet the new translation does reveal the idea more clearly.

Common people, at least in the time when the story was written, would have worn a robe without sleeves. They could work better in such a garment; besides, it would be cheaper to make.

So, as we are to understand, Jacob was setting this young son apart from his brothers. There were reasons. Joseph was the firstborn child of Rachel whose younger son was Benjamin. The other ten of the twelve brothers had other mothers, not as beloved as Rachel. Now Rachel had died, and Jacob was aging. This was a child of love on whom a lonely, old father could lavish affection. He was a promising lad, too, among other sons who were rude and cruel until maturity taught them to be more gracious.

JOSEPH NEARLY lost his life through his father's favoritism. Those ten "workers" of the family would have disposed of him in another way if they had not sold him to be a slave in Egypt. Yet he was spared—it is not hard to say, by Providence. He even lived to save his brothers from starvation in Canaan by moving them to Egypt where he had become as powerful through his brains and industry and virtue. There, too, as we know, the whole Hebrew family moved and prospered for a dozen generations until Moses led them back to be the people through whom we have this Word.

Jacob, it seems, was right: God could use a man who had been brought up in a "robe with long sleeves." The new translation may seem right when we understand it and get used to it.

(King James Version)

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colors that was on him;

And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

(Revised Standard Version)

Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.

So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and cast him into a pit. The pit was empty, there was no water in it.

(Genesis 37:3, 4, 23, 24)

Nobody Is Exempt from War

Two Women and a War. By Grete Paquin and Renate Hagen. Muhlenberg Press. 233 pages. $3.

Have you tried to imagine what went on in the minds of the German people during the last war? Did you ask yourself if there were not some, even in an enemy country, who hated war as you did? Did you wonder whether God was a real and sustaining power in their lives as well as in your own?

All of this is clarified for us in *Two Women and a War.* The truth of our common humanity is brought home to us in an appealing way in stories by two German women.

The two accounts of life during the war, as seen from the two viewpoints, are quite different, since one woman was able to cling to her small cottage and garden, while the other was forced to become a refugee. Yet, in another way, the two diaries are similar, for both women were guided and strengthened by Christian faith. The first woman gained greater consciousness of God's presence as she lived close to the growing things in her garden and as she sang the great music of the church. The second woman found God through reading the Scriptures and particularly through the story of the wanderings of the Hebrews in the wilderness. God became to her a guiding Pillar of Fire.

Both women are artists in their ability to make the small daily things of life fascinating and meaningful. Whether it is a little bee dying from exhaustion on a window sill, the singing of Bach's "Christmas Oratorio," a wife slipping her hand into her husband's coat pocket as a simple token of affection, or a conquering army moving into the village, the book holds one's attention from beginning to end. When you finish it, the common things of life seem to be illuminated with a new light. And what is more, you have a new faith in mankind and a new love for all people.

There is a timeliness about the book which enables you to say with Frau Paquin, "I feel so near to people in all countries even now, and the war seems only a big black shadow spread over us, or a big stone upon one's heart."

CARROLL VOSS

Sioux City, Iowa

The Way to Worship

Christian Worship. By George Hedley. Macmillan. 306 pages. $4.50.

Prof. Peter Brunner, of Heidelberg, declared at the Hannover Assembly of the Lutheran World Federation: "The service of God involves our whole life, but it has its living center in the worship service of the assembled congregation." Because this is true, Chaplain Hedley's book is of importance to all who engage in Christian worship. Scarcely anyone will find objection to his thesis: "The major premise of this book is that the Lord is great, and greatly to be praised. The minor premise is that members of the Christian fellowship have praised him well, and will praise him best, in the usages that through the centuries have grown up within that fellowship." Few will object to his conclusion: ". . . If we are to worship aright, we first must know and understand our heritage of worship, and then must employ it to declare God's glory and our own devotion."

In moving from premise to conclusion the author uses a method of approach to each topic which is both historical-interpretative and also practical. By background Dr. Hedley is excellently equipped for the task of preparing this study. He is a member of the Protestant Episcopal Church, with an appreciation and understanding of things liturgical. At the same time, as chaplain of Mills College, he is accustomed to working with students from many communions.

This would make an excellent studybook for college or congregational groups on the subject of worship. Its scope is broad,

treating such topics as a history of Christian worship, church architecture, Christian symbolism, vestments, the church year, hymnody, the use of the Bible in worship, the church's preaching, the sacraments, marriage, the burial of the dead, family worship and private devotions, liturgy and art, ritual and theology. The author has an interesting, non-technical style of writing, yet with strict adherence to sound scholarship.

Dr. Hedley's work closes on an urgent and significant note: the importance of reality in worship. "It is reality we seek in worship, and through worship . . . The greater our concern for ultimate reality is, the more intensely we shall want to find and use the most nearly adequate symbols for its expression and conveyance."

FRANCIS E. REINBERGER

Gettysburg Seminary

Christian Psychiatry

Ways to Psychic Health. By Alphonse Maeder. Scribner's. 200 pages. $3.50.

Any parish pastor who has, by training and experience, learned to detect evidences of pathology in the mood or attitude of occasional individuals to whom he attempts to minister will, in reading this book, wish that the author were a member of his own parish or, at least, accessible for consultation or referral. Dr. Alphonse Maeder, Swiss psychiatrist, emerges from the pages of his book as a physician who not only recognizes that his patients have souls, but is constantly aware that he likewise possesses a soul himself, and that the primary need of the human soul is salvation.

His presentations of case histories from his own files, together with his interpretations and treatment, indicate a thorough understanding and grounding in the basic fundamentals and methodology of the Freudian depth psychology, combined, in this unusual physician, with a strong evangelical Christian faith. Equally unusual is the fact that here is a psychiatrist who is able to practice his healing art in comparatively few interviews, compared to the drawn-out (and therefore expensive) treatment insisted on by most psychotherapists.

This reviewer found refreshment and encouragement in the fact that, at a time when many psychiatrists (and even some preachers!) seem to look upon the ideas, values, and implements of the Christian religion merely as helpful tools for the attainment or preservation of personal mental health, here is a book, written by a psychiatrist, who regards his psychiatry as a tool whose function is to enable people to have faith in Christ and a right relationship with God. The cart is in the right place—behind the horse!

Those people who like to express their appreciation to their family doctor with an occasional small gift will find this book a good choice. It is definitely not a primer! Rather, it is a helpful book for the further refinement and enrichment of the physician or minister who is already well-grounded in the techniques of personal counseling.

Philadelphia JOSEPH L. SCHANTZ

The Bible in Questions and Answers. Vol. I. The Old Testament. By William A. Karraker. David McKay Co. 856 pages. $7.50.

For a student willing to work his way through more than 4,000 questions and answers, this book would surely be helpful in unlocking the meaning of the Old Testament. The study goes through each OT book, verse by verse, bringing up countless points which may puzzle many readers. The answers are largely regarding factual content, and are clear. There are extensive notes, cross-indexes, and outlines of content.

Eberhardt's Bible Thesaurus. By Ernest G. Eberhardt. Exposition Press. 715 pages. $5.

The author has chosen more than 100 key words or phrases, from "abstinence" to "Zion," and under each has arranged pertinent biblical verses. On such a subject as "the church" he has 25 pages of quotations from Old and New Testament, divided under 14 subheads. The quality of the selection of material can be judged only by one who uses the book considerably in studying specific subjects. It seems like a well-organized study book.

OVERSEAS

SWEDEN: Karlstad. Jan. 11.—SIR WINSTON CHURCHILL was in Bermuda when he received the Nobel prize for literature at the beginning of December. But Lady Churchill and her daughter came to Stockholm and charmed everybody. Sir Winston is popular in Sweden. Nevertheless the choice of him for the Nobel prize met only moderate enthusiasm. Most Swedes thought the Nobel literary prize should be reserved for fictional literature (primarily novels, poetry).

The prize winner of 1952, Par Lagerkvist, now 62, himself a member of the awarding Swedish Academy, published in the fall a book of lyrics, *Aftonland* (Evening Land, Bonnier), which at once became a best seller among books of poetry. In the same manner as in his prose work *Barabbas,* Lagerkvist shows in his poetry how he is torn between belief in God and atheism. He cannot accept the Christian belief in God. Nevertheless he cannot escape thinking of this God, "who fills the world with his absence."

He is asking his deeply religious questions without hope of getting satisfactory answers. He is pained by his hopeless situation but does not find salvation. Lagerkvist's writing is an artful and brilliant illustration of the situation of European culture today.

The literary prize is awarded in Stockholm, the peace prize is awarded in Oslo. (Foreigners often fail in distinguishing between Oslo, the capital of Norway, and Stockholm, the capital of Sweden.) The choice by the Norwegian committee of Marshall and Schweitzer as prize winners met with general approval in Sweden. Even Sweden has profited from the Marshall plan. And Schweitzer has many friends in Sweden, who have worked for his candidacy. He visits Sweden from time to time, collecting a good deal of the money for his missionary work. His theology is accepted neither by our theologians nor our secular thinkers, but his example is admired by both kinds.

THE MOST interesting theological book of the fall was Aulen: *Hundra ars svensk kyrkodebatt* (Hundred years of Swedish debate on the Church, Diakonistyrelsen). Gustaf Aulen, 74, retired bishop since 1952, displays that he is still vital enough to be the leader in Swedish theology as he has been for decades. In his recent book he gives a sweeping survey of the heart of Swedish thinking on the church in the last hundred years.

He starts with the high-church thinking of the 1850s, which was rather institutional and opposed the individualism of liberalism and free church congregationalism. He goes on with the Uppsala low-church thinking which tried to compromise between the high-church and congregational ideas. In the beginning of the 20th century Einar Billing and the young church revival emphasized God's abundant grace which makes it impossible to draw any border lines of the church according to human standards.

The newest trend, the high-church ritualism, is criticized by Aulen in friendly but severe words for its compromising with Roman ideas. Aulen finds the best point of departure for future thinking in the exegetical reorientation of our days, which has shown that the idea of the church is founded in the Bible in a much more organical way than even Billing thought.

If you read Swedish and are interested in Swedish theology, I recommend Aulen's book to you! —STEN RODHE

INDIANA:

Lutherans Set Record During Clothing Drive

By ROBERT H. HEINE

AN ALL-TIME denominational record was reached at the Brethren Service Center at Nappanee, when 285,000 pounds of clothing were received from Lutheran churches through the Thanksgiving clothing appeal. The Nappanee center processes clothing for Lutheran World Relief. Lutheran churches of the Missouri Synod co-operated in the clothing appeal this year for the first time. 77,000 pounds of clothing were received from other Protestant churches, and 12,000 pounds from the Brethren churches. Members of St. John's Church, Nappanee, help process clothing at the receiving station.

SYNOD overpaid its 1953 quota for Lutheran World Action by 15 per cent, but fell short of its $164,554 apportioned benevolence goal by $5,056. Receipts for synod's special appeal for Camp Lutherwald, Purdue University Lutheran Student House, Chicago Seminary, and Hamma Divinity School totaled $23,301. This "4 in 1" appeal will continue through 1954.

THE EXECUTIVE BOARD of synod has authorized a special appeal to aid Emanuel Church, Lawrenceburg, whose historic building was destroyed by flames Nov. 2. The building was not adequately insured.

CAMP LUTHERWALD has received a gift of $1,800 from Mr. and Mrs. Vernon H. Krider of Middlebury, Ind., for the construction of a cabin at the camp. The Lutherwald Board is planning to replace dormitory buildings with new cabins as soon as funds are available.

BETHLEHEM CHURCH, Indianapolis, became debt free at the end of the year and celebrated with a mortgage-burning ceremony at the annual congregational dinner and meeting Jan. 25. The congregation became self-supporting in 1947 and has grown to a membership of 863 under the leadership of Pastor Donald Elder.

FIVE ULCA congregations and eight Missouri Synod congregations in Fort Wayne took part in the National Christian Teaching Mission conducted Jan. 21-28. A religious census of the city was taken Jan. 24 by more than 3,000 men and women.

THIRTY-FIVE YEARS as president of the board of trustees of Wagner College on Staten Island, N. Y., by Dr. Frederic Sutter (left) were celebrated recently with the unveiling of a bust, the work of a Wagner alumnus, George R. Tamke (son of ULCA Pastor George R. F. Tamke). Speaker at ceremonies was Wittenberg College President Clarence Stoughton, longtime friend of Dr. Sutter who is a former president of Wagner. Joan Sutter, granddaughter of Dr. Sutter, is shown at moment of unveiling

NEW YORK:

Sutter Honored At Wagner Convocation

By ALFRED J. KRAHMER

STATEN ISLAND—Dr. Frederic Sutter's 35 years as president of the Board of Trustees of Wagner College was celebrated Dec. 15 with a special convocation in the college gymnasium. A special feature of the ceremony was the unveiling of a bust of Dr. Sutter. Dr. Clarence C.

FOR 30 MONTHS, children of the Beginner and Primary departments of Zion Church, Canton, Ohio, have been helping fill "Phoebe Hospital," a cardboard replica of the Liberian structure, with pennies, nickels and dimes as their weekly missionary effort. Fund has amassed over $500 over period. Youngsters know what they're doing: when someone suggested a change in the project, the small fry voiced vigorous objection . . . "we wanna' help Phoebe Hospital!" so . . . project continues! For other picture, see the front cover of this issue

NEW YORK . . .

Stoughton, president of Wittenberg College, made the commemorative address.

The bust is the work of a young Wagner alumnus, George R. Tamke (class of 1948), son of the Rev. Dr. George R. F. Tamke of Union City, N. J. It was presented to the college by a committee of friends of Dr. Sutter in the Staten Island community.

The artist, who has studied sculpture under Oronzio Maldarelli and Ettore Salvatore at the Columbia University School of Painting and Sculpture, is an editor, designer, and yearbook director for Livingston Publishing Co., Narberth, Pa. He executed the bust during the summer of 1953 in plaster. It was then cast in bronze.

Dr. Clarence Stoughton, a long-time friend of Dr. Sutter, was associated with Wagner College from 1919-1945 as teacher, treasurer, dean, and finally president from 1936-45, when he resigned to become stewardship secretary of the ULCA.

In the principal address, Dr. Stoughton offered a portrait of Dr. Sutter's spirit to the 1,000 students, faculty, and members of the community who attended the program. "Dr. Sutter is motivated," he said, "by a love for his fellow men, gratitude, and loyalty." Reviewing Dr. Sutter's great service to Wagner College, Dr. Stoughton recalled his part in the transfer of the college from Rochester to Staten Island in 1918 and in many financial campaigns conducted for the school.

"I wonder," he said, "if there would be a Wagner College today if it had not been for the unrelenting faith of Dr. Sutter."

The bust was presented to the college by Mrs. Adolph J. Stern, chairman of the committee of Dr. Sutter's friends which raised the money for the project. It was unveiled by Miss Joan Sutter, granddaughter of Dr. Sutter, and daughter of Herbert E. Sutter, director of athletics at Wagner (*see cut on page 35*).

MIDWEST SYNOD:

Churches Meet Quota First Time in 5 Years

By LORIN J. WOLFF

CONGREGATIONS and pastors of Midwest Synod report that the ULC will receive 100 per cent apportionment for 1953—the first time in five years that this synod has met its apportionment in full. By Dec. 10 the treasurer of synod had received only about 75 per cent of apportionment. Every pastor and congregation was alerted to this fact, and the response of the congregations was exciting.

TRINITY CHURCH in Winside, Nebr., the Rev. M. W. Peterson pastor, is an example of the last-minute response. During 11 months only one-third of their goal had been contributed for benevolence. One councilman started the ball rolling when he volunteered to give $100, and to contact others for special offerings. Generosity proved contagious, and within a few days about $1,000 in freewill gifts was received.

CARL GROTHEN, treasurer of synod, also reported that 115 per cent of synod's Lutheran World Action goal was received. Last year synod gave 109 per cent, and has never failed to reach at least 100 per cent of the LWA goal.

MISS HELENE HARDER, missionary from Japan, is on an extended speaking tour of the Midwest and Nebraska Synod congregations. She is the daughter of Pastor and Mrs. William Harder of Lincoln, Nebr.

ST. PAUL'S congregation of Northboro, Iowa, had the thrill recently of seeing its church and parsonage on the cover of the Des Moines *Register* magazine. The color reproduction was made by a staff artist of the newspaper.

RESURRECTION CHURCH, Gretna, Nebr., dedicated a set of organ chimes and tower amplification system, the gift of Mr. and Mrs. Fred Krambeck and Miss Tillie Krambeck. A new Sunday school altar was dedicated in memory of five-year-old Bobby Buesing. The altar was made by H. F. Schumann.

ST. JOHN'S, Russell, Kan., has completed plans for a new parish education building. Architect's estimate of cost is about $100,000.

ST. PAUL'S CHURCH, Emerson, for the first time in its history, met both the apportionment and LWA goals.

MONTANA-NORTH DAKOTA:

Four Missions Planned In Montana Soon

By INGOLF B. KINDEM

FARGO—Notice was received that privilege of survey and study was given to the Synod of the Northwest for four prospective home mission areas in Montana. The Rev. John Shannon, of Billings, and a member of the Regional Home Missions Committee reports that these areas are in Gardiner-Mammoth, the northwest corner of Billings, Deer Lodge and Drummond. Action on four other requests will be taken at the May meeting of the National Lutheran Council state committee. Plans are afoot to have these areas, besides one other in North Dakota, studied by a field worker during the summer.

In Western Conference PASTOR RALPH SANDGREN of St. James' Church in Columbus, Mont., reports that the fall conference of Group B Women's Missionary Society met at his church with Miss Helene Harder, missionary from Japan, as guest . . . PASTOR EUGENE L. HASSELQUIST, formerly of St. Andrew's congregation in Minneapolis, has accepted a call to St. John's Church of Great Falls, Mont.; his pastorate will begin on Feb. 10. PASTOR ROBERT BARTELS of Bethlehem Church, Billings, author of the "Chursnake" letter, has raised THE LUTHERAN subscription number in his church from 19 in 1953 to over 60 in 1954 with a communicant membership of 117 . . . REDEEMER CHURCH of Livingston became a 100 per cent LUTHERAN congregation early

APPLYING MORTAR to cornerstone for new Sunday school and parish house in Emmaus, Pa., is Pastor Paul F. Spieker. Watching are Councilman William Mosser, Architect's Representative P. B. Druckenmiller, Councilmen Arthur Kline, Robert Brady, Contractor Arthur Houser and Student Pastor Edward O'Shea. Building will cost an estimated $160,000

in December, says Pastor Forrest Clark . . .

PASTOR MARLIN EVENSON reports Dedication Sunday for two of his parishes: Holy Trinity Church at Eckman, N. D., dedicated a complete set of new sanctuary furniture and Holy Trinity Church at Lansford, N. D., dedicated their new church with furnishings . . . ST. MARK'S CHURCH of Grand Forks, N. D., arranged a series of 21 "cottage meetings" in the homes of various church members for the purpose of presenting the needs of the church and obtaining pledges for 1954. Pastor Frank Mayer of the "wild west" Killdeer, N. D., parish will be host to a special pre-Lenten retreat for pastors in the conference to be held in a cottage up in the Killdeer Mountains, Feb. 23-24.

CHURCHES in the Fargo-Moorhead area, with the recent advent of television to the community, are co-operating in the production of a Thursday evening, 15-minute program entitled "Religion on Television." Four groups, including the Interchurch Council, the Roman Catholic, the National Association of Evangelicals and the Lutherans have divided the time assignments among them. Lutherans in turn have planned to rotate their 16 Thursday programs of the year among six individual groups formed according to synodical lines. The Lutheran Church—Missouri Synod is one of the synods participating. The first series of six Lutheran programs is designed along the lines of a Bible quiz, using youngsters from the Sunday schools of the various churches

NEBRASKA:

Omaha Church Reports Big Year

By PAUL WIEGMAN

OMAHA—St. Luke's Church, Omaha, makes it a habit to meet their benevolences in full! On a quota of $7,458 for apportionment, their treasurer gave the treasurer of synod $7,658! The extra will help ULCA's India missions. LWA quota of $908 was paid in full for 1953. The congregation's Lutheran Student Center at the University of Nebraska quota of $700 was paid in full.

Members are aware of the fact that 1955 marks the 50th anniversary of the congregation. Plans to observe the anniversary in a special way were presented at the annual congregational meeting Jan. 20.

NEARLY 500 PEOPLE gathered for the annual meeting of St. Paul's Church, Grand Island, when the members of 50 years or

more in regular membership were recognized. Longest term of membership is Mrs. Fred Wietzer who united with St. Paul's July 15, 1894, and Miss Tillie Spethmann whose membership dates from Nov. 5, 1896.

St. Paul's has had the finest year in its history with a growth of 261 new members and 241 returning to active membership. There are now 2,156 confirmed members with an active communing membership of 1,746. The largest income was received, the financial secretary's report was $54,552 income and the treasurer reported all bills paid including obligations to the church at large paid in full both in benevolence and LWA. The budget for $50,719 was presented for 1954. The congregation voted to put THE LUTHERAN in the budget and thereby in every home.

NEW JERSEY:

Synod Tops Quotas For ULCA and LWA

By RALPH I. SHOCKEY

TRENTON—112 per cent of the 1953 apportionment and almost 106 per cent of the Lutheran World Action quota is the new historic record of New Jersey Synod for 1953. This is the first time since the organization of synod in 1950 that both obligations were met in full.

$253,478 WAS GIVEN to the 1953 budget and $42,293 contributed for LWA. Northern Conference led in total giving with $95,818. Central Conference had the highest percentage of giving which was 107 per cent (Reformation Church, Long Branch, topped the entire synod by responding with 177 per cent) Northern Conference also led in LWA contributions with almost 104 per cent of the quota (Holy Trinity Church, Nutley, was the leader with a 240 per cent record).

$9,611 WAS RECEIVED for the Tri-Objective Appeal. Other unapportioned benevolences totaled $10,094.

A TWO-MONTH camping schedule has been

CAMPUS

THIEL College has received a gift of $5,000 from the Pittsburgh Synodical Women's Missionary Society "in recognition of the college's emphasis on the foreign missionary outreach of the Christian Church." Thiel students voted early last fall to bring Lily Agnes Solomon of Rajahmundry, India, to Thiel for her college education. College officials have announced that in addition to Miss Solomon, Thiel expects to enroll new students from India and Liberia currently; there are students from Japan and China on campus.

WITTENBERG College's a cappella choir under the direction of John Thomas Williams plans a three-state whirlwind tour through Ohio, Michigan and Indiana.

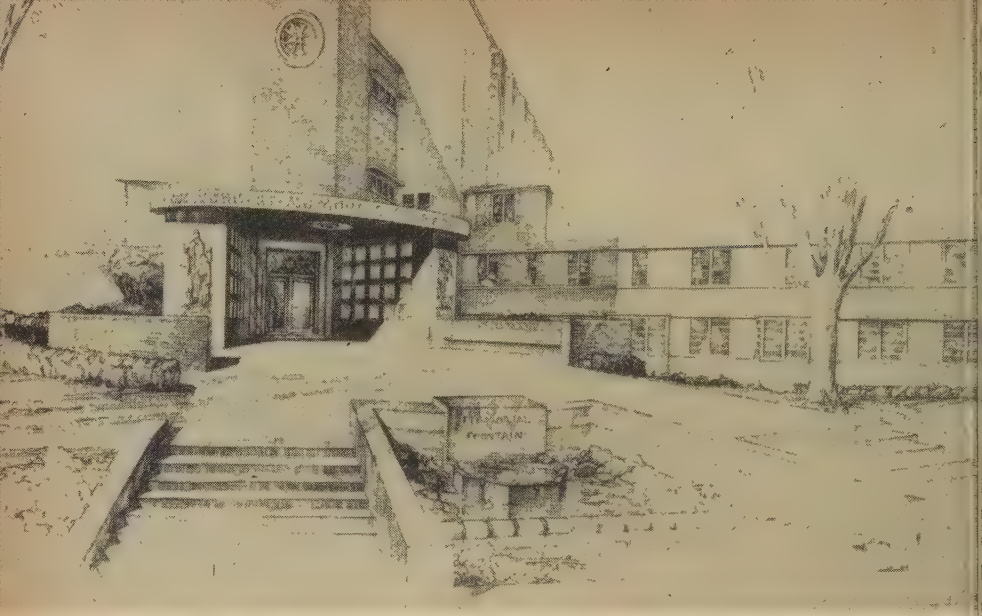
MUHLENBERG College's new $650,000 physical education building, Memorial Hall, was dedicated Feb. 6, by President Conrad Seegers and Board President George B. Balmer.

WAGNER College's new gymnasium will be the point of origin for the March 2 nationwide broadcast of "America's Town Meeting of the Air."

MUHLENBERG College's choir has ten concerts in central Pennsylvania and New York City scheduled for February, March and April. One of the highlight appearances will be a joint Palm Sunday concert in Allentown with Cedar Crest (women's) College choir on April 11.

SUSQUEHANNA University will offer in September a program designed for those interested in church music and thereby be better able to fill its numerous requests for "church musicians." Local churches will cooperate with the four-year program, for which the university will grant the degree of B.S. in music education.

GETTYSBURG College's history instructor, Dr. Basil L. Crapster, has been selected by Doubleday & Co., publishers, to write the first book in that firm's new series of history textbooks. Dr. Crapster will write "Europe in Its World Setting: 1815-1919." The text is scheduled for publication in 1955.



EAST VIEW of Wittenberg College's new chapel-library will emphasize the library section. With space for 200,000 volumes, two large reading rooms and niches dedicated to great scholars and teachers, this section will occupy the two lower floors (see news story on opposite page)

NEW JERSEY . . .

planned for Camp Beisler this summer. Juniors, July 4-10; 11-17; Intermediates, July 18-24; 25-31; Juniors, Aug. 1-7; Seniors, Aug. 8-14; 15-21; Young People (18-25 years), Aug. 22-28. The Rev. John Miller, pastor of Christ Church, Union, has been renamed director by the parish education committee.

The award of "Fellow of the Linnaean Society," London, was made to Dr. Arthur Herbert, pastor of Trinity Church, East Orange, and president of the Lutheran Hospital in Newark, recently.

DEBT-FREE for the first time in 25 years is one of the 1953 accomplishments of Christus Church, Camden, according to Pastor Werner Eberbach. Over $5,700 worth of improvements were made to the church and parsonage; additional audio-visual aids equipment was added; the church met its apportionment in full for the first time and exceeded its LWA quota.

ADVENT CHURCH, Mt. Ephraim, cleared the indebtedness on the church with a note burning service.

HOLY TRINITY CHURCH, Leonia, dedicated a new two-manual Baldwin organ recently.

THE NEW $125,000 Zion Church, Rahway, dedicated Dec. 14, is the fourth edifice erected during the 101 years of its history. Members of the congregation aided in the construction, saving about $15,000 of the cost. Pastor Edward Sheldon was assisted with the dedication by Dr. Edwin H. Knudten. (*Five hundred new members have been added to the church rolls during the past three years.*)

THE 25TH ANNIVERSARY of the Bergen District Young People's Luther League was observed at St. Paul's Church, Teaneck, Jan. 30, with Dr. Edwin H. Knudten speaker.

THE REV. WILLIAM M. Ross was installed as pastor of Trinitatis Church, Jersey City, Jan. 30, with Drs. Edwin H. Knudten, Harold Haas, Samuel B. Brosius, and George G. Hackman taking part in the service.

OHIO:

$1,350,000 Chapel Underway at Wittenberg College

By GORDON C. LUND

SPRINGFIELD—Wittenberg College broke ground Jan. 8 for its $1,350,000 chapel-library to be completed by the fall of 1955.

Because of the unusual contours of the Wittenberg campus only the third floor housing the chapel will be above ground on the west, while the first two floors housing the library, plus a library wing, will also be above ground on the east. The chapel will seat 1,200, and the library will house 200,000 volumes.

Main entrance to both chapel and library will be through a free-standing tower rising 150 feet above the campus as "a symbol of faith, hope and Christian fellowship to all in the community."

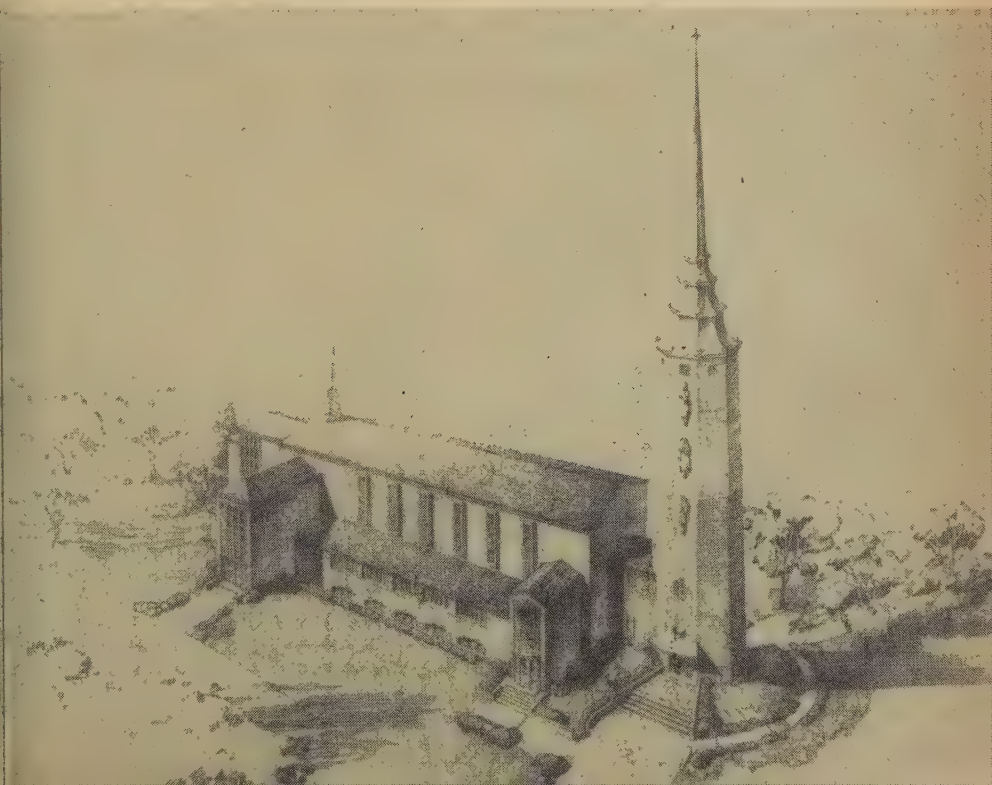
Contemporary in design, the chapel-library will be constructed of rose-colored brick, trimmed with limestone. The roof will be of slate-green flat shingle tile complementary to the red of the brickwork.

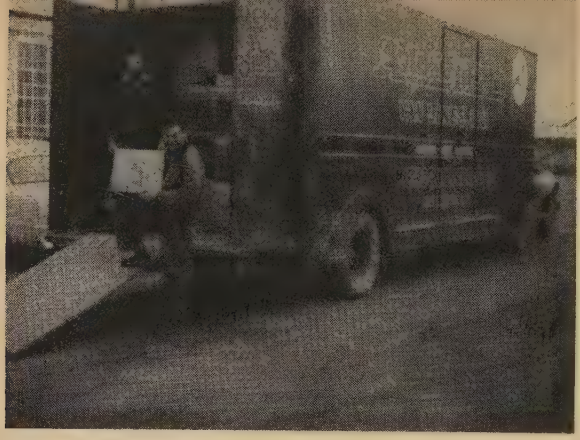
Details, flavor, harmony and use of Christian symbolism for the entire building have been carefully planned to blend into "a rich Christian architectural achievement."

The 150-foot brick tower with metal spire will be simple in design, but will be ornamented with three ecclesiastical and cultural figures on each side of the two entrance faces.

Projecting bays of leaded glass will give

BECAUSE of unusual contours of the Springfield (O.) campus, the view of Wittenberg College's new $1,350,000 chapel-library from the west will emphasize the chapel section, located on the third-floor level. This section will seat 1,200 persons. Entrance to both chapel and library sections will be through the 150-foot free-standing tower at right. Norman Mansell is the architect





LUTHERANS in the Harrisburg (Pa.) area recently collected over 10,000 pounds of clothing, shipped them off to Lutheran World Relief via Easton warehouses. The job of handling the better-than-500 cartons of clothing was assumed voluntarily (and free of charge) by Layman Clifford R. Fry, treasurer of New Cumberland's St. Paul's Church and president of the M. F. Rockey storage firm. Here two Rockey workmen pause during the recent loading

OHIO . . .

increased light for the nave of the chapel and a history window in the transept wing of the church just in front of the chancel arch will illustrate Wittenberg's history since the college was founded by Ezra Keller 108 years ago.

Historic events chronicled in both the Old and New Testaments will be presented by a mural on the parabolic chancel arch itself.

Unusual lighting effects will be a feature of the building. The fins between the slotted windows near the north end of the building, for instance, will be tilted so that light will be thrown upon the chapel altar diagonally.

The splayed walls which will lead into the main doorway of the library section will be pierced to give light and interesting shadows, while a central light fixture will flood light downward within the outer entrance way.

A powerful spotlight will flood up the tower wall, highlighting not only the circular windows but also the figures above the tower face. Lighting in the library reading rooms will be recessed.

Wittenberg has about $1,100,000 in hand for the building and plans a special effort to raise in memorial gifts the $250,000 still needed.

The chapel section will be a memorial to the late Mr. and Mrs. Elgar Weaver, Brookville, who made a bequest which has provided about $650,000 for the building. The library section is still unnamed. Synods of the United Lutheran Church have provided about $325,000 for the building and the remainder in hand has come from miscellaneous gifts ranging from $5 to $50,000.

PENNSYLVANIA:

Central Penn Tops Apportionment by 13%

By VIGGO SWENSON

HARRISBURG—Central Penn Synod exceeded its 1953 apportioned benevolence goal by 13 per cent or $66,000. This is the 11th consecutive year synod has exceeded its minimum requirement. Secretary George Berkheimer jubilantly announced the LWA contributions also sent that total beyond the quota to 115 per cent. Pastor E. P. Truchses is synod's director for LWA.

ST. MARK'S CHURCH, Mechanicsburg, has begun its effort to raise $75,000 to increase church seating capacity by 50 per cent and enlarge the parish house. William R. Ritter is general chairman.

GRACE CHURCH, Highland Park, added 111 new members during 1953, reduced its 1949 indebtedness of $71,500 to $7,500 and is studying procedures for expanding its worship and instruction facilities. The five-year-old church building seating 135 has become

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

inadequate for the congregation's 489 communing members.

ZION CHURCH, Harrisburg, contributed $2,000 in response to the Board of American Mission's appeal for 100 contributors of $1,000 each in its program of establishing new home mission congregations. A bequest of $2,500 was recently received by Zion Church, Harrisburg, from the estate of the late Mrs. John E. Wheeler, teacher of an adult class.

THREE OUT-PATIENT clinics are to be opened within the next three months for the care and rehabilitation of alcoholics, according to the plans of State Alcoholism Division. Locations are Philadelphia, Pittsburgh, Harrisburg, with the possibility of a fourth in Scranton-Wilkes-Barre area later. Dr. Earl F. Horner, recently appointed medical director, will have an assistant in each clinic. Mrs. Helen Snyder, administrative director of the department, indicated that an educational program of benefit to all people will be one of the efforts of the division as well as treatment of alcoholics.

NINETY-SIX CHURCHES in Greater Harrisburg are now committed to the program of visitation-evangelism in preparation for the two-week visit of Evangelist Charles Templeton in March. Dr. Templeton is sponsored by the National Council of Churches of Christ, USA.

DRY AND WET FORCES in Pennsylvania are girding for battle—the issue—Sunday sale of liquors across the bar. The Temperance League through pamphlets and Christian Citizenship Seminars is acquainting people with the facts and prodding them to vote in local option polls. Retail liquor dealers through editorials in *Tap and Tavern* and under leadership of Director Tom Dalton are seeking to counter the dry efforts by informing licensees of the seriousness and influence of the opposition. It promises to be more than a skirmish!

EDWARD SHOTZBERGER, president of Central Pennsylvania's newly organized Brotherhood, announced at a recent meeting of the executive committee in Harrisburg the completion of plans for organizing brotherhoods in each of the seven new conferences. The committee voted to hold a synodical rally in connection with the annual meeting of synod in May. Brotherhoods of Lebanon County sent 165 men to a meeting in Palmyra Jan. 18. Synodical President Shotzberger spoke on "The Brotherhood's Relationship to Christian Stewardship."

DURING SIX Wednesday evenings beginning Jan. 20 Zion Church, Hummelstown, introduced an innovation called "Family at Church Nights" for all age groups. ULC Activities and Club Program materials are being used with the youngsters; the youth will conduct worship and discuss the implications of the words: "Lutheran," "Worship," "Trinity," "Evangelical," etc.

THE REORGANIZATION meeting of the Luther League of East Penn Conference was held in St. Matthew's Church, Harrisburg, Dec. 13. Donald Pankake was elected president, Oscar Lingle, lay-advisor. Pastor Ralph Bergstresser, conference president, installed the officers.

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PENNSYLVANIA:

Holy Spirit Church Holds Note-Burning Ceremony

By CARL F. WEBER

PHILADELPHIA—The fourteenth anniversary of Holy Spirit Church, Loretta Ave. at Robbins St., was observed Dec. 27 with a note-burning ceremony, marking the first retirement of a financial obligation since the building of the church six years ago. Guest speaker was Dr. Roy L. Winters, superintendent of home missions. The congregation plans two more note-burnings in the near future. Plans are to retire the parsonage mortgage in 1954 and a second note on the church in 1955.

For months the men of Holy Spirit have been busy collecting newspapers and magazines. The result of the work was a 16mm sound projector, introduced to the congregation with the showing of a Christian film. Plans are underway for film programs not only for the congregation, but for people in the neighborhood.

THE BROTHERHOOD of St. Matthew's Church, Springfield, held a Father and Son Banquet Jan. 26. Two films were shown, *Tomorrow Meets Today* and *Play Ball, Son.*

THE LUTHER LEAGUE of Good Shepherd Church, Southampton, sponsored Family Night in January.

THE 25TH ANNIVERSARY of the dedication of the new church and the 33rd anniversary of Pastor Paul Wagner's ministry in Christ Church were held during the week of Jan. 3. Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, was the speaker. Jan. 6, the anniversary banquet was held. Toastmaster was Dick Sutcliffe. A three-piece orchestra led group singing following the dinner. Members of the original building committee were introduced. The Rev. Warren C. Johnson, pastor of Nativity Church and president of the Philadelphia Council of Churches, presented a challenge to all to be more than "knee-deep Christians."

SUNDAY, Jan. 10, was the beginning of bus transportation direct from the Lankenau School of Nursing to St. Paul's Church, Ardmore. There were 25 deaconesses and student nurses aboard. After the service was concluded, the bus returned its passengers to the home. Plans are being made to arrange for this service on a permanent basis.

THE ANNUAL DINNER for members of the church councils of the northeast will be held in Salem Church, Harrison and Cottage

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Kindly send names and addresses to Rev. William C. Schaeffer, Missionary, 1000 Bryn Mawr Avenue, Orlando, Florida.

•

Streets, on Wednesday evening, Feb. 17. The speaker of the evening will be Dr. G. Elson Ruff.

THE ANNUAL ladies' night of Philadelphia Conference Brotherhood was held Thursday, Feb. 4, at McCallister's.

REDEMPTION CHURCH has received more than $9,000 in memorials and pledges toward installation of pews in the church in honor of its 25th anniversary, celebrated Jan. 10. Approximately $12,000 is required in order to accept a bid.

A LUTHERAN leadership training school of the Penn-Del area began Jan. 21 at Zion Church, Wilmington, Del. The evening was divided into two courses. The first, "The Lutheran Reformation and the 20th Century," was led by Dr. Lloyd M. Wallick, the Rev. John Reumann, Dr. J. Martin Heinecken, Dr. G. Elson Ruff, the Rev. Claude E. Schick, and Dr. Russell D. Snyder, with the Rev. Howard S. Hugus in charge of the worship that followed.

The second course featured "Teaching the Christian Growth Series to Primary Children," by Sister Esther Mae Shepperson; "Teaching the Christian Growth Series to Junior Children," Mrs. Carl Lange; "Correlated Visual Aids in Religious Education," the Rev. Robert Neumeyer; "Bible History —Between the Testaments," the Rev. J. Elmer Leas.

Luther Film a Hit In Pottsville Area

By ADAM E. POLCRACK

POTTSVILLE—*Martin Luther* drew an average crowd during its one-week run in Pottsville. This would label the picture as a "hit," for approximately one-half of the population of the area (Roman Catholic) had been admonished to boycott the picture. One subtle priest is reported as not having warned his people to stay away, but simply telling them to keep in mind that they went to the movies 'for entertainment and relaxation, and not for education"!

With the film showing simultaneously in Pottsville, Shenandoah and Hazleton, attempts were made in all three communities

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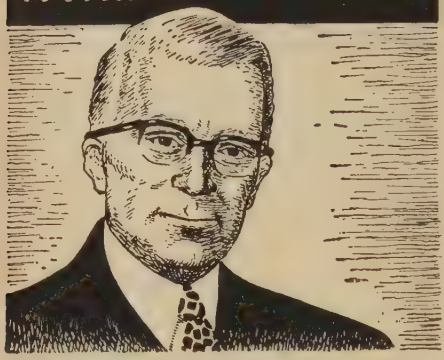
A PARSON PONDERS



Common sense is a contradiction in terms. Nothing is quite so uncommon as common sense. Appeals based on this premise fail to reach a large part of the community. Evidence to this fact may be garnered in abundance by listening to the nonsense pouring from screens and loud speakers.

What then? Shall reason be thrown to the wind? Shall the policy of considered silliness become a settled program? In some circles this has already happened. "Come now and let us reason together" has given way to the plea "Come now let us emote together." So called saints have come to look with suspicion on the appeal common sense.

Not so shall it ever be with the Presbyterian Ministers' Fund family. For 237 years its sanity and reason has made it conspicuous, but not flamboyant. No human can forever resist the appeal to reason. Light will eventually shine in the darkest corners. The today, tomorrow or the day after that—sweet reasonableness will have its say.

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to cut the scheduled one-week run to five days. Protests filed by Protestant clergy and laity were heeded, and *Martin Luther* ran a full week in the three communities.

TO DATE all meetings on the conference level have been well attended. The district rallies in Port Carbon and Mahanoy City broke all previous attendance records. Conference Brotherhood members turned out in large numbers to hear Dr. David H. Bremer, Muhlenberg College chaplain, at Emanuel Church, Nuremberg.

CONGREGATIONAL EVANGELISM received a tremendous impetus when 375 members of St. John's Church, Ringtown, attended a dinner meeting to hear the Rev. Peter Dexnis, Philadelphia, tell the group, "It is essential that we mobilize in order to save man's soul."

REDEDICATION SERVICES, climaxing a five-month redecorating program, were held recently in St. Paul's Church, Port Carbon.

REDECORATING and renovation of Christ Church, Schuylkill Haven, are nearing completion. A delay in the work necessitated removal of the conference Missionary Society convention to nearby St. Matthew's Church.

MEN OF St. Paul's Church, Port Carbon, have completed 24 bedside cabinets for the girls' dormitory at Topton Home. With all materials furnished by Albert Krieg, Pottsville lumber dealer, the men, working evenings in a shop provided by John Miller, Port Carbon, completed their project in two weeks. The energetic group is now preparing to construct kneelers for all pews in the nave of the church.

COLD WEATHER and icy roads accounted for a low attendance at the Missionary Rally of the Luther Leagues of the Pottsville Conference held in St. Paul's Church, Port Carbon. Six nearby congregations were represented by 88 young people.

CARILLONIC BELLS have been installed in St. Paul's Church, Orwigsburg, a gift of Mrs. William Kershner in memory of her husband, who was a member of the church council for more than 40 years.

Biglerville Firm Establishes Fund

By PAUL LEVI FOULK

YORK — A four-year undergraduate scholarship covering full tuition under the comprehensive fee plan has been established at Gettysburg College by the Musselman Foundation, according to a joint announcement by Dr. Walter C. Langsam, president of the college, and John A. Hauser, president of the C. H. Musselman Co., Biglerville.

Scholarships will be awarded by the faculty committee on scholarships to a freshman in 1954. Factors for eligibility are: need, character, and academic ability with preference to someone connected with the Musselman Company.

In explanation of the gift, Hauser said, "Our founder, Christian H. Musselman, had a keen sense of the value of higher education. Many of the achievements in processing which increased the volume of apples, cherries, tomatoes and other fruits processed for the American table came as a result of applied scientific knowledge, some of them in our own laboratories."

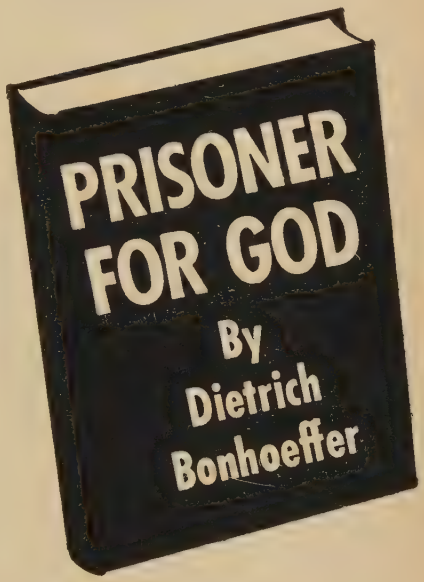
ST. PAUL'S CHURCH, Hanover, has extended a call to Seminarian Robert E. Thomas to become the first regular assistant pastor. Mr. Thomas will begin his duties June 1 upon graduation from Gettysburg Seminary.

PASTOR O. D. COBLE, Bendersville, has been promoted to lieutenant colonel in the army reserve. Dr. Coble, an army chaplain, has had a commission for 30 years and served five years in World War II, 16 months in the European theater.

THE REV. MARTIN L. TOZER, superintendent of synodical home missions of the Central Penn Synod, conducted a three-day Rural Parish Conference at Grace charge.

"THERE ARE 10,000 reasons why Germany won't go communist," Dr. George H. Berkheimer, secretary of the Central Penn Synod, told the St. Paul Brotherhood in

HERE IS THE STIRRING RECORD OF A MODERN CHRISTIAN MARTYR!



This deeply moving book contains the letters and papers which Dietrich Bonhoeffer wrote while in prison. One of the most courageous witnesses to Christ against Nazi tyranny, Bonhoeffer, a German Confessional pastor, was imprisoned by the Nazis for two years, and then executed. During that time he never gave up; his spiritual depth overcame the most trying of circumstances. This book is an extraordinary document of his great faith. Filled with inspiration and hope, it provides a memorable reading experience for all Christians. $2.50

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PA., YORK . . .

Spring Grove. Dr. Berkheimer reached his conclusion that Germany will remain within the fold of democratic countries after a recent trip to that country.

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TEXAS:

History Is Made! 100% for First Time

By JAMES F. VORKOPER

HISTORY WAS MADE in Texas in early January! For the first time in 102 years synod paid its apportionment to the ULCA (or its predecessors) in full! The 1953 quota for Lutheran World Action was met in full also!

A PREACHING mission school was held Feb. 4 in St. Luke's Church, San Antonio, under the direction of two leaders of the Board of Social Missions, ULCA. Dr. C. Franklin Koch, executive secretary of the board, and the Rev. Lloyd E. Jacobson, director of evangelism. Before and after this school an evangelism evaluation of synod was made by these leaders and the synodical evangelism committee.

A NEW STUDENT CENTER in Austin, near the University of Texas, at 2004 Whitis Avenue, was purchased by the Lutheran Student Foundation. The Rev. Carl Hacker, executive director of the foundation and student pastor, stated that the new building will be completely renovated and will also be used for students in Bible courses in the Lutheran Bible Chair.

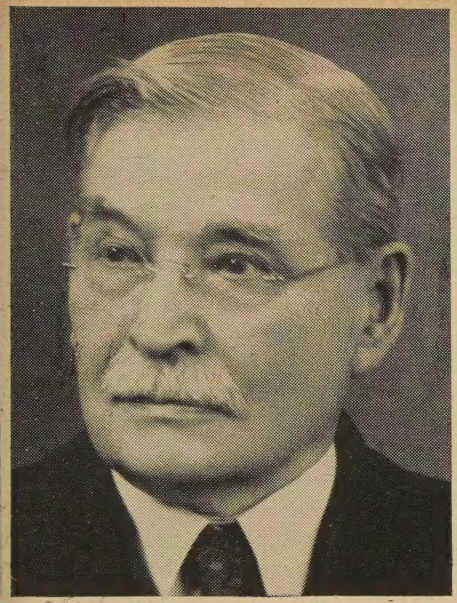
SYNODICAL Women of the Church met in Redeemer Church, Houston, for a half-day Workers' Conference. About 100 attended. A spring conference will be held in Waco. The next convention in the fall will be held in First United Church, Dallas.

THE FAMILY of the late Rev. Richard Schuetze gave an organ to St. Mark's Church, Corpus Christi, in December. He was pastor emeritus of St. Mark's.

DECEASED

Henry W. Elson

Two months short of 97 years of age, Dr. Henry W. Elson died Jan. 29, at his home in Plainfield, New Jersey. Millions of high school and college students have used his textbooks in history. His *History of the*



Henry W. Elson

United States has been kept in print in frequently revised editions by the Macmillan Company since 1904.

Dr. Elson, born near Zanesville, Ohio, in 1857, was ordained to the Lutheran ministry following graduation from Thiel College and the Philadelphia Seminary. He was pastor of St. John's Church, Kittanning, Pa., and St. Stephen's, Philadelphia. For 11 years he was professor of history at Ohio University. From 1916 to 1921 he was president of Thiel College. After 1921 he gave full time to writing and lecturing at New York University, Wagner College, and other schools.

Most widely circulated of Dr. Elson's books was *Modern Times and the Living Past,* a high school textbook which sold over a million copies. *Photographic History of the Civil War, Child's Guide to American History,* and *Child's Guide to English History* were among his other books.

He is survived by his wife; two sons, Harold A., and Winfred P.; a daughter, Miss Delma Elson; and a brother, Joseph C. Elson. Funeral was on Feb. 1 at Plainfield in charge of the Rev. J. Edward Gonzales.

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IN CONCLUSION . . . . . .

WHEN YOU READ an exciting book you always have the option—if your curiosity becomes too intense—of turning to the last chapter to see how the story comes out. Unfortunately we can't do that as we read in the newspapers the history of our times.

Will the Russians yield at the Berlin conference and allow Germany to be united? Will the Reds win in Indo-China and move on to Thailand and India? Maybe we'll get the answers next week or in the next decade. The best we can do, in puzzling over such questions, is to study the past and see how similar situations turned out.

It is really amazing this month to have the president of Turkey traveling in the United States and receiving respectful attention wherever he appears. Five centuries ago the Turks captured the great Christian city of Constantinople and prepared to extend their aggression up the Danube valley into Europe. For a hundred years Europe was frightened by the danger of these infidels.

Europe defended itself, and eventually both Christians and Turks had to get used to the idea that neither could destroy the other. They were doomed to live side by side in the same world. Turks still say Christians are dogs, and we consider them infidels, but there won't be much talk of this while the president of Turkey is visiting us.

THERE ARE OFTEN situations which can't be cleared up to the satisfaction of everybody. We have to take them as they are, and get used to them, counting on the long swing of history to bring some solution. It doesn't pay to be stubborn about reconciling ourselves to the inevitable. It's too bad the Arabs don't discover that in Palestine.

Jews were persecuted through the centuries more severely than any other people. They determined after World War I to create a nation for themselves in their ancient homeland. To make room for 700,000 Jewish immigrants from Poland, Romania, Iraq, and 26 other countries they drove out 800,000 Arabs. The Arabs live along the borders of Israel in extreme poverty, kept alive on $25 million a year in United Nations relief grants and the contributions of food and clothing from church groups in America and Europe.

Surrounding Arab nations, such as Syria and Iraq, could probably provide living space for most of the refugees. But they won't admit that the Jews have come to stay. They do their best to prevent Israel from developing into a self-supporting nation. They know that at the first opportunity the Jews will take as much of their land as possible to extend the borders of Israel.

These bitter foes glare at one another across their boundary lines, building up their passion for revenge. Neither is strong enough to destroy the other, or it would be done promptly. Both Arabs and Jews would profit if they could live together peacefully and co-operate in the difficult problem of irrigating farm land and developing foreign trade. But sometimes it takes a long while to get ready to do what has to be done.

WE HAVE a suggestion—in fact, a commandment—from the God who knows how every chapter in our story is going to turn out. It is: *love one another.* It sounds simple, but those who have tried it now and then have found it to be unbelievably difficult. But we have to go on trying.

—ELSON RUFF

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